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Are You in Your Right Place

By Ella Pomeroy

The Indwelling Christ

By Frances W. Foulks

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Devoted to Christian Healing

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THE NEW YEAR

By FLORENCE J. VORDENBERG

Another year—and oh, the promise
of the days that are to be!
What depth of solemn thought,
What majesty of words,
What miracle of deeds,
Await the one whose courage and
whose faith
May lead him far upon untraveled
ways
That he may voice new wisdoms of
the universe.

Take solace, tired heart; for thee
new days appear,
And Opportunity comes riding on
each dawn;
The power is thine—to take—to
nobly dare,
To win thy inmost heart's desire;
Then falter not, the way is thine to
tread,
And thine the goal—distant, yet not
too far.
Awake! Awake! To meet the com-
ing day!

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Editorial

COMMENTS

By CHARLES FILLMORE

It is said that surgeons and doctors who make a specialty of treating heart or stomach are themselves victims of the diseases that attack these organs. Why is this?—*Extract from a letter received by Unity School.*

JOB SAID, "The thing that I feared has come upon me." Fear is the foundation of most of our ills. We fear the entities that encroach upon our happiness or the happiness of our friends. Then we fight and seek to circumvent those enemies. The fear and the fight act upon our mind, our emotions, and finally upon the organic essence of our body. And thus we affect not only our body, but the bodies of those with whom we associate, and often the doctor adversely affects his own body as well as the bodies of those whom he seeks to heal.

Wide-awake, progressive doctors are observing this action of mind on body and are commenting on it in their books and conventions. At the recent convention of the American Medical Association Dr. W. J. Mayo said that one very probable cause of the increase of heart trouble among surgeons was the increasing strain thrown upon the heart by the stern control of the emotions instilled by modern education. Dr. Mayo said, "Plain muscle is unconscious and self-controlled; strained muscle is under conscious control."

"The tendency to death from heart disease is not confined to surgeons, but is common to all men who live lives of stress in which control of emotions is necessary."

Commenting on this, Rupert Hughes says, "I have

already written of the life-saving relief a doctor once prescribed for a woman who was in such a plight that she wanted to shriek, but dared not. The wise doctor ordered her to retire to her room when the mood was on her, swaddle her head in blankets and pillows, and scream with all her might until the strain was relieved. She did, and with the most amazingly beneficial results."

In a recent number of a popular magazine is the story of a doctor who had made heart disease his specialty and who was dying of the malady himself. He is pictured on his dying bed, dictating his final symptoms to a stenographer, and denying his agonized wife a parting word.

A wealthy man, who had for twenty years supported the doctor in his heart-disease research work, called when he heard that the doctor was dying. The following conversation occurred at the door of the sick man's room:

"I suppose Doctor Learning is no better?"

"No, Mr. Otway, he's worse. He's dictating his final symptoms."

"Dictating—while he's dying?"

"He's completing his history of a victim of heart disease. He wants to leave a record of the sensations during the last moments of consciousness."

"And he knows he's dying?"

"In this case, you see, he's inside the patient—with a specialist's knowledge of the subject."

In certain strictly materialistic schools of medicine this type of "consecration" is taken seriously, but by metaphysicians and advanced schools of medicine it is looked upon as fanaticism in experimentation.

The power of the mind is being so universally studied in this day that well-read doctors, if they do not apply in their healing art the psychiatry that belongs to it, are observant enough to avoid being misled by the phantoms of the mind that parade in the body as diseases. It is pitiable that a modern doctor, who has access to the literature and demonstrations of the

many healing cults that depend wholly on the mind for their cures, should allow himself to become so immersed in the study of a disease that he finally falls under its spell and dies a victim of his own mental impositions.

Many doctors will quickly argue that there is a distinct difference between organic heart disease and the imaginary or phantom brand; but no doctor can tell what causes the various heart troubles for which he prescribes. The heart and the stomach are surrounded by the largest and most complicated aggregation of nerves in the body. The emotions play powerfully upon these nerves and organs, which are so sympathetically linked that what affects one is reflected upon the other. Fear or joy causes the heart to go pitter-patter, and the stomach at the same time forgets its hunger.

In the symbolism of the disciples of Jesus, John represents the heart center and James the stomach center. The emotional activity of these centers produces unusual nerve vibrations, which Jesus expressed when He called them "Sons of thunder."

Psychology and medicine must march hand in hand, according to Dr. Lewellys F. Barker, emeritus professor of medicine of Johns Hopkins University. Dr. Barker says that each physician must be a psychiatrist as well, if he is to meet the test of modern medicine—and he speaks as one of the leading medical authorities of the world.

In a newspaper interview Dr. Barker is reported as saying:

"It is a new era, in that we are at last considering a man as a whole. We no longer try to diagnose his psychic and his physical ills separately. They are so interwoven that a thorough knowledge of each is necessary to the successful diagnostician.

"The ancient Greeks were adept in psychiatry. Before the knowledge of medicine, men learned to remove the causes of mental ills. But with the advance of science and the knowledge of chemistry, man came

to treat his ills as purely physical, and continued to do so until recent years.

"Whenever a man became depressed, lost interest in life, and consequently lost vitality and weight, physicians were inclined to pour him full of medicines and drugs. His case was diagnosed as tuberculosis or some equally fear-inspiring disease.

"The fact of the matter is that a great deal of tiredness, lack of interest in life, and depression of all sorts are due to some disorder of the personality. There is a financial strain, a great disappointment that has upset the psychic train, a love affair, or a disagreeable and uncongenial occupation.

"The milder forms of insanity came under the notice of physicians. The study of psychiatry arose again. A few decades ago some physicians realized that the very physical symptoms in the milder forms of insanity were often present in a lesser degree in many of their medical patients.

"Psychiatry became a specialty. But medical doctors still did not connect it directly with their profession. The old-fashioned family physician often did, however, without realizing it. He was practicing psychiatry with his medicine when he said:

" 'Now, you must not worry too much about Sally. She is in love. You must divert her mind from the young man. See that she has new friends. She is not really ill.'

"Or: 'Now, John, you must stop worrying about your business. Leave it awhile. Go on a vacation. Forget it, and you will come back a well man.'

"The consequence has been that the family doctor has often cured illnesses that specialists have been unable to fathom. The specialists lacked the necessary intimate knowledge of the family conditions and the patient's personality.

"I wish to see every physician doing consciously what the family doctor did without realizing it. And I wish to see them have a knowledge of the relation of the mind to the body as complete as possible."

The Indwelling CHRIST

By FRANCES W. FOULKS

THERE IS within me the perfect pattern of that which I am to be when I awake in His likeness. Though the flesh and its frailties hide its beauty, though the intellect and its reasoning deny its existence, never for a moment is the Christ pattern absent from my soul. This pattern, which lies deep within me, is the image and likeness of my Father God, and holds potentially for me all that the Creator is. It holds the power and dominion, the beauty and purity and wisdom, conceived for me by the Creator in the beginning and implanted in the holy of holies in my soul before I left the Father's house to come out into expression. Forgotten by me it may be, and dimmed by disuse, but always through the ages of my wandering and willfulness this first-born of the Father has been present in me as the pattern that I could follow to find surcease from suffering and poverty and ignorance and to enter the joy of wholeness and success and wise living.

As I meditate on this perfect pattern, the indwelling Christ, within me, I can feel myself taking on His perfection. I can feel His possession of me as the grace and beauty, the strength and wholeness, which the pattern is. Every moment, as I look to my pattern, the indwelling Christ, and let Him shine through me and control me and perfect me, I find life becoming a more glorious psalm, ever and ever more harmonious and productive. I find my mind being filled with love and peace and tolerance toward all creation, overflowing with constructive thoughts that are a mighty power to attract to me the good. I find my body tak-

ing on the purity and wholeness and vitality of the Christ body, becoming the perfected body, regenerated and resurrected into a newness of life that is ageless and deathless. I find my environment coming into accord with the presence of the indwelling Christ, harmony and beauty and love manifesting in all and to all and through all my world.

I find as I look toward my pattern, the indwelling Christ, that the vessels of my needs and desires overflow with His good in a measure that is pressed down, shaken together, running over; I am His child, heir to all that He has. The more I look toward the pattern within me, the more of the Christ do I see in my brother, the more do I see in everything the imprint of His handiwork. Even as I sleep, trusting myself to the indwelling Christ, that One in the holy of holies in my soul presents anew to me the pattern of my true being, my sonship, that I may come forth to another day renewed in faith and strength and courage, mindful of the dominion that is mine. As I keep, through the day, the high watch with my own indwelling Christ, all evil on my pathway is dissolved, all temptations are crossed out, all tests are passed triumphantly. As I constantly turn to my own indwelling Christ and claim my lordship, all the barriers of personality and circumstance and condition are dissolved as is the mist before the sun, and I am free—free to express the truth of my being.

I GIVE thanks to Thee, O Thou Father-Mother God, for the image and likeness of Thyself which Thou hast placed within me as the perfect pattern by which I may become like Thee. I give thanks for my indwelling Christ: omnipresent, whispering, "Lo, I am with thee always"; omnipotent, questioning, "Is anything too hard for me?"; omniscient, assuring, "I will teach thee and guide thee with mine eye." I thank Thee that Thou hast given me the power to follow this pattern for the health of my body, the wisdom of my ways, and the success of my every endeavor. I would

hold fast to Thee, Father, until the indwelling Christ, as a flame in my soul, wipeth out all past mistakes of will and ignorance; I would hold fast until my desires are refined, my will is stabilized in Thee, my purpose strengthened. I would hold fast to Thee until I become, soul, mind, and body, refashioned according to the pattern which Thou hast placed within me. Then shall I come into mine inheritance of likeness to Thee, and express Thy highest thought of me. Praise be to Thee forever!

MAN IMMORTAL

Oh, the cross of Christ is glory
When we know the Truth beyond,
When we cross out life's old evils
And to joy and right respond!

Ours the cross of limitations—
We must master and upbear,
Till the inner Christlike Spirit
Joyously we find and share.

Life immortal we are building—
Day by day the vict'ry nears!
Mortal soon will be immortal;
Knowing faith dispels our fears.

Oh, the cross of Christ is glory
When we know its inner light,
When we've proved its hidden story
Of the heavenly Presence bright!

—*Ernest C. Wilson*

Are You Getting ALL YOU WANT *From Life?*

By HELEN G. SHERRY

In response to many requests, we are reprinting this article, which appeared in Unity *a few years ago*

Thought is creative power.
The spoken word is creative power.

THE BIBLE is a history of man's spiritual evolution. This great book says, "As he thinketh within himself, so is he," and, "Have this mind in you, which was also in Christ Jesus."

Jesus Christ said, "I and the Father are one," and because of that great realization, or understanding, He had God power: power to heal the sick, power to raise the dead. He knew that He was dealing with God beings (God in being) and with His own great God-power consciousness He touched the same God spring in them.

Many of the things that Jesus Christ did, we—with our present understanding—account as miracles. Yet He said, "I and the Father are one"; "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Man is beginning to conceive this to be a reality, to realize that he is God man, not body man. The reality of him is Spirit, not body, for the Spirit (God power) within him can do whatsoever it wills with the body.

A scientist knows that if he follows certain rules, certain laws, he will get certain results. The layman

is beginning to learn that if he follows certain laws, certain rules, he will get certain results. That is, if he thinks true, constructive thoughts and speaks in like manner, the result in his body and his affairs corresponds to that which in thought and word he has sent out. If he thinks health, sees health, knows health, he will manifest health. A like law applies to prosperity.

Love, peace, joy, harmony, health, strength, and power are spiritual qualities. If a person thinks and speaks of these qualities they will manifest in the outer plane, in his body, in his environment. They will so manifest because he is working with law, or God. Thought and the spoken word are the tools given to man whereby he may become master of his body, of his life.

The universal laws work for a person even if he considers himself an "unbeliever," for they are laws and, therefore, unchanging; but the stronger a person's faith in the power of God is, the more quickly he will obtain results from his endeavors. Faith is like electricity; it is the spark that makes the thought and the spoken word vital.

THE BIBLE states the laws plainly. For instance, it says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive"; and again, "The sower soweth the word." When you think health, you are bringing to yourself the substance of which health is made. If you think negatively, if you think disease, limitation, discouragement, you are building into your body, into your affairs, the substance of these qualities.

That in yourself which you call "I" or "me" is the shadow of your real self. It has been built up by thought, the spoken word, the senses, the desires, and the dominating race thought. The I AM of you is the reality of you—birthless, deathless, eternal. It is your God being, your spirit. It is God's perfect plan at the point called "you." It is God's blue print for

you, and the only aspect of you that God ever sees, for God sees only perfection. Manifest, therefore, in your outer covering, or body, the perfect thing that you are; make God's blue print for you visible to all men. Your tools for doing this are thought, the spoken word, and faith in God, which is love and trust in God.

Many persons believe that the teachings of Truth are sound, but do not know how to begin to use those teachings. This is how I began: I said, "If thought and the spoken word are creative power, then the thing that I say has to become a reality." For years I had practiced playing a piano, so I practiced my thought and word exercises, night and morning, just as faithfully as I had worked on music.

These are the words with which I began:

GOD,

Absolute, supreme perfection,
Dwells in my heart;
Sees through my eyes;
Hears through my ears;
Breathes in my holy breath;
Speaks through my voice;
Works through my hands;
Controls the functioning of my entire being.

Therefore perfection manifests here, completely absorbing me, transmuting the darkness of me into the light of the divine I AM.

I used these prosperity statements:

I cannot escape most abundant supply.

More than I can use is mine now, so I act my knowledge of God. God is my supply!

I used these thoughts, also:

I am perfect in every cell;
I am perfect in every nerve;
I am perfect in every thought;
I am perfect in every word.

I kept saying and thinking, *"God's perfect plan*

is manifesting in me now." I would not see defeats, limitations. I watched my thoughts as carefully as most persons watch their money. Whenever a negative or destructive thought came, I mentally said to it, "Go," and I quickly replaced it with a creative, constructive one.

I WAS working with my eyes also (which had been troubling me), saying each night before sleeping:

GOD,

My vision is stronger, stronger, stronger.
My vision is clearer, clearer, clearer.
My vision is better, better, better.
These eyes are God's eyes; they see beauty, perfection, everywhere.

I placed my fingers on my eyelids and spoke to God, as if He were in my eyeballs—and of course He is in them, for the only power in life is God's power.

At the end of four weeks I found to my amazement—that is not the right word, for no word can describe my feelings—that I could not see with my eyeglasses, but that I could see without them. One of the best eye specialists in the country had stated that my eyes presented a most unusual and difficult case. I now am practicing at the piano four or five hours a day without the least eye strain. I tell this only to prove to you that the law works.

Another realization that has helped me very much is this:

The life in me is the life of God, therefore I am perfect, whole, free.

The life in me is the life of God and God is perfection, so I realize that I also must be "perfect, whole, free."

The other night a tooth of mine was paining me terribly. The dentist had filled it; when it continued to ache, he had said that there was something wrong

with the nerve and that it would have to come out. But the tooth was aching in the middle of the night, so I said to it: *"The life in you is the same God power that built this universe, and it is well able to flow through a few nerves and soothe them."* I knew this to be a fact, so my thought and spoken word had the added power of faith. I went to sleep and have not heard from that tooth since.

LEARN to give thanks to God that you have already received. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." If you think that you will receive a thing in the future, it will not come, for when is the future ever "now"? So always say, *God, I thank Thee that I have it now.* Thanks is all the payment that God asks, but payment is just as necessary in dealing with God as exchange of material values is in an earthly business transaction.

The words, *"God, I thank Thee,"* are magic words. Try them. If you have a problem on which you are working, say to it each time that it comes into mind, *"God, I thank Thee,"* and see how soon it will be solved for you. If you are feeling blue or discouraged, say these words and see how quickly your gloom will brighten. If you are ill, keep saying them, and see how soon you will be better. If you need money, say them each time the thought of money comes into your mind; give thanks instead of worrying, and then watch the money come. God never fails. When you walk, time your steps to the words, *"God, I thank Thee,"* or time them to the tune of the names of your spiritual qualities—love, peace, joy, harmony, health, strength, power—and see how you feel at the end of a week. Your giving thanks to God releases the God power within yourself. When you want to connect with God, you will find Him at the center of yourself. Does not the Bible say, "When thou prayest . . . pray to thy Father who is in secret," and "The kingdom of God is within you"? The Bible speaks

of the "still small voice," also. After you have sought God within, you will learn that God within you has a voice, which gives you advice, wisdom, love. When you have once heard that voice, life for you will be different thenceforth, for you will know that you have definitely made conscious connection with your God.

ONE OF the quickest ways to obtain good results is to help another person. This is well illustrated by the following case: A man was what the world calls "down and out." He had lost a leg. He was so far down and out, both physically and financially, that he sat at a street corner, trying to beg a living. From a great teacher he learned that Lord God Almighty means law; he also learned what God's laws are. This street corner at which he sat was in a part of the city where the people were very poor, so he said, "If what I have just heard is true, I am going to help the folks down here in Skid Alley." So while he sat on his box he helped each person who passed, according to what seemed to be needed. If the person was destitute, he said, *"God's abundance manifests in your life now."* If a sick person passed, he said, *"God's health manifests in you now."* At the end of a week he wakened one morning to find himself well; his stomach was cured, the pain was gone from his head. His finances improved, he got work. Some one gave him an artificial leg to replace the leg that he had lost. He proved the law.

"Whatsoever a man soweth, that shall he also reap." The thoughts that you think of others, the words that you say of others, the deeds that you do for others will come back to you, either golden grain or thistles.

SPEAK and think for others as positively, as creatively, as for yourself. Form the habit of sending your love and your blessing, night and morning, to every living thing in the universe. This is one of the most important of your spiritual exercises. Form the

habit of saying, *"God, I thank Thee,"* as soon as you open your eyes in the morning, and the last thing before you sleep at night. Then watch to see what happens in your own body and in your own life. I did just these simple things of which I am telling you, and when I went back to my old home and my friends, the improvement in my appearance was a nine-day wonder in the town. Oh, I tell you, it pays to work with the law!

Some people have the idea that God punishes. How could God punish? "God is love." The universe is governed by laws, however. If we act in harmony with them, they bring us only good; but when, because of ignorance or willfulness, we do not obey these laws, we reap accordingly. God never punishes man; man punishes himself. God is love, always love, longing to give to us all that He has.

DAILY STATEMENT

By WRIGHT FIELD

That which I desire comes forth for me without effort. I do naturally and joyously that which is at hand. The divine intelligence within me makes at-one-ment with the divine intelligence in the substance that I handle; God, good, within me, radiating, permeates all things that I handle, and God, good, within all things, animate and inanimate, responds instantly and intelligently to my touch. Therefore my work is done in ease and comfort, and my tasks are quickly and quietly accomplished. I am at all times tranquil and assured.

I do not fear work, because I am its master. I am the master of my day. I have only to do that which I desire to do; I desire to do only that which it is right for me to do; all things work perfectly, in divine law and order, and results are sure and right.

Divine intelligence in me speaks to divine intelligence in substance, with divine results!

A Morning Prayer

By CHARLOTTE P. SHELTON

Jehovah is my shepherd; I shall not want

TODAY I shall not want anything. All my desires are satisfied, because God is my Father and I am His child. My wants are now translated into the thing that I desire. If I want food, clothing, money, they are mine. I may, if I so desire, have heaven here and now and enter the abode of perfect joy, tread streets of gold, listen to celestial music, and abide in His presence. My wants are satisfied.

He maketh me to lie down in green pastures

Green pastures are living pastures. Pastures are feeding places. I derive sustenance for soul and body in living places. "Lie down." I am at ease, at rest. No strain. No running here and there. No fear or anxiety. I know that the supply will not run out.

He leadeth me beside still waters

Still waters are deep waters. Again no fear of my supply's running out. There is nothing turbulent or disturbing about still waters. No storms. The calm and the quiet strength of the still waters become part of my soul, and I am made to know that He that is within me is mightier than all the disturbing, turbulent things of the world.

He restoreth my soul

My soul comes back to its original at-one-ment with God my Father, my creative principle, my divine origin, and I am again a newly created divine idea, made in the image and likeness of God my Father and sent

forth into the world today to bring into manifestation that perfection.

He guideth me in the paths of righteousness for his name's sake

Paths of right-ness. No indecision. No wandering. No getting on the wrong road. Today I will go straight ahead to my goal, because I am guided by the voice within me. I will make no mistakes today, because He is leading me and selecting the way. I will have no regrets, no bruises, no sorrows, as today's shadows lengthen, because He has led the way.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me

His presence is sufficient armor to meet any emergency. Though the seeming shadow of death hovers near, I will know that it is not evil, because He is with me, choosing the way, and He cannot send evil. Therefore what comes today is good.

Thy rod and thy staff, they comfort me

Not my rod and my staff, but Thine. Today I may lean on this staff if I need to, and I shall have comfort and protection from His rod.

Thou preparest a table before me in the presence of mine enemies

My enemies are my thoughts of selfishness, greed, lack, jealousy, false witness, and unkindness. My Father will feed me from His own abundant table, spread by His own hand, on thoughts of kindness, love, plenty, generosity, and helpfulness to others. As I have received, so must I give today.

Thou hast anointed my head with oil

This was an ancient honor reserved for kings,

priests, and prophets. Today it is a loving ritual performed in the privacy of "the secret place of the Most High," lavishly bestowed by a kingly Father on me, His child, to show the royalty of birth that was mine from the beginning. Royalty of birth and royalty of spirit are precious heritages from my Father, who sets me on high because I have known His name.

My cup runneth over

I have brought a limited capacity to my Lord, but, instead of reproaching me, He has filled it to the brim and running over. Today I will be bigger and better, and thus show to the world a wonderful Lord.

Surely goodness and lovingkindness shall follow me all the days of my life

Again there is no need to worry about the outcome of anything. The serene assurance that comes from knowing that all is well has become a part of my soul. Perfect peace and rest and confidence are mine today.

And I shall dwell in the house of Jehovah for ever

I shall dwell, live, abide—remain steadfast and unmoved—in my Father's house. No running in and out. Forever—for eternity. Should I then have any doubt or fear or worry about the outcome of this day, these fleeting, twenty-four time-reckoned hours?

MY BODY is now bathed in the Holy Spirit of everlasting life and charged with spiritual protection for today. My soul has been in communion with the Most High and has received inspiration therefrom. My spirit has drunk at the fount of all wisdom, all knowledge, all understanding, all peace, all love—and I go joyously forth to the tasks of this day, a new creature in Christ Jesus my Lord, and I bring a blessing to the world.

The Painted Veil

By ALBERTA FLANDERS

"SALTON SEA," that amazing body of salt water left by an ancient and retreating sea in the midst of the Colorado desert in Southern California, was not far distant. A party of motorists making the trip to Palm Springs kept an eager lookout for the first glimpse of the phenomenon.

"There it is! There it is!" a member of the party exclaimed.

"Yes," the others agreed when a stretch of water, blue and palm-fringed, came into view, shimmering against the distant horizon.

"Beg pahdon, suh," from the colored driver who makes biweekly trips to the desert, "but that's not 'Salton Sea'—that's what you-all call a mirage."

Members of the party exchanged surprised glances that said as plainly as words, "Of course, he's mistaken."

But the driver wasn't mistaken. When the party reached the spot where the shimmering blue line of water appeared, no water was there—only sand and sagebrush and tumbleweed and gay desert flowers. The apparition had, indeed, been a mirage.

"A painted veil," Joan murmured, so softly that the man who sat beside her in the motor car failed to catch the words.

"What did you say, Joan?" he inquired.

"I was thinking aloud, I fancy," Joan told him, "for it occurred to me how much a mirage resembles 'the painted veil'."

Mystified, the man repeated after her, " 'The painted veil'! Just what do you mean by that, Joan?"

"The words are really the title of a book," Joan said, "written by W. Somerset Maugham, and to me 'the painted veil' symbolizes life."

All the little party were interested now; they begged Joan to tell them what connection she found between the mirage of the desert and the title of Mr. Maugham's book.

"Because I'm a student of Truth," said Joan, " 'the painted veil' symbolizes to me the sense world in which persons live who have not yet acquired an understanding of the world as Truth students come to know it."

A little silence greeted Joan's reply—a silence in which each member of the party turned over in mind and tried to digest the meaning of what Joan had said.

"And the mirage?" prompted the man who occupied the seat with Joan.

"The mirage in the physical realm is the equivalent of 'the painted veil' in the mental realm," Joan asserted.

Said a woman who shared the front seat with the driver, turning, as she spoke, to look at Joan, "I've always wished to know more about the Truth principles that you Unity students study, and which seem to bring peace and happiness to you. Won't you explain to me what you mean when you speak of a 'sense world,' Miss Joan? Don't we all live in the same world, and isn't it a world of sense?"

"NOT IN the light of Truth," Joan replied. "Persons either live in a dual world wherein God, good, shares His omnipotence with another power, an evil one, or else they live in a world wherein God reigns all in all; in which God is all power, all love, all peace, all joy. The first is a world of unreality, 'the painted veil,' the mirage of life. The other is the true world, the world of reality."

"But surely you don't mean to say that evil is nonexistent?" questioned the woman in a surprised voice.

"In the outer world, the world of the dual-minded, both good and evil seem to exist," Joan said. "But in the world of Truth, now coming into manifestation,

there exists only God, with His expressions, which are always good. This is the real world, the world of Truth, and the opposite of the sense world that is like a mirage, a 'painted veil.' "

"How wonderful it must be to live in such a world!" mused the woman. "How does one go about it, Miss Joan, when sorrow and depression have been one's part for years and years?"

"The first thing to do," Joan told her, "is to stop thinking of sorrow and depression as a part of yourself. Cease thinking that you can be affected by sorrow and depression, or that they can cause you to live in a world that's unhappy and inharmonious. Turn your thought away from sorrow and depression. Realize that such things are false mental concepts that disappear—like the mirage on the desert—when the mind changes to joy."

"But turning away from sorrow and depression isn't easy when there are definite causes for sorrow and depression." The man beside Joan joined in the discussion.

"Did you ever know anything worth while that came without effort?" Joan asked.

"No," honestly from the man.

"Then be prepared to make the effort," Joan advised. "The rewards are so infinitely greater than the effort that the two scarcely merit mentioning in the same breath."

"IN FACT," contributed a member of the party who hadn't spoken before, "it actually takes more time and effort to frown than to smile, more energy to be unhappy than to be happy."

"Because," said Joan, "joy is man's natural expression. Since he is the son of God, he should be happy. In truth, man lives in a world of perfection and beauty. He should rejoice that it is so. Understanding his true relation to the divine principle of his being, man also understands his relation to his fellow

men and is able to live harmoniously and happily with all."

"A formula, Miss Joan?" begged the woman on the front seat. "Tell us how."

Joan shook her head. "There is no magic formula," she said. "But love is the great solvent. Love is all powerful; miraculous in its effects; mighty to dissolve fear, hate, sorrow, unhappiness. Love enough and nothing shall be denied you. No good thing."

"In some instances," said the woman, "it seems almost impossible to love."

"It isn't after you have worked yourself out of personal and into impersonal consciousness," Joan told her. "God is omnipresent, and 'God is love.' Therefore love is an ever present reality in your life. When it seems impossible to love, remember that love fills your world. To remember will help you to live in a world in which you constantly realize love as all in all.

"The very Spirit of wisdom and love dwells within you. Become conscious of this indwelling Spirit and you are conscious of God ever present with you, guiding and directing your work in the great universal plan. You are no longer irresolute or undecided. Knowing yourself to be spiritually directed, you also know that Spirit is able to level every obstacle in the way of your advancement."

"One of the hardest things for me," said the woman, "is the matter of making decisions. Always the decisions that I make seem wrong."

"That again," explained Joan, "is a matter of personal consciousness. The next time you are faced with making a decision, try standing aside as if the decision to be made were another's, and allow Spirit to direct you. When you do your decisions will always be wise."

Just then the real Salton Sea came into view; the conversation veered, but to each member of the little party had come a glimpse of the world of reality that exists behind "the painted veil," the veil that those uninstructed in the principles of Truth call life.

BELLS

By Edgar Daniel Kramer

With musical clamor a clanging rout
Of bells is ringing the Old Year out,
As I trudge through the snow from the cattle
byre
To my easy-chair by the blazing fire,
Where I dream, as the sparks dance to and fro,
And the Old Year lives in the rosy glow,
With its laughter thrilling the dawn and dusk,
Its dewy gardens of myrrh and musk,
Its candles gleaming across the dark,
Its lilacs leaning to hear the lark,
Its loveliness that lifted me
Into communion with mystery,
And, as I worked with the crumbling clod,
Evermore brought me the breath of God,
And so I am watching with tear-dimmed sight,
As the Old Year wanders into the night.

With clatter and clangor and merry din
The bells are ringing the New Year in,
While I am hearing the cold winds blow
Through trees and over high-drifting snow
And icily shrilling around the eaves,
As their fumbling fingers, like withered leaves,
Are tapping the windows and trying the door;
While the oak logs sing and the red flames roar,
As I bow my head, lo, I softly pray,
"Dear Lord, as I labor from day to day
Through the glad New Year, though I plow or
hew,
Let me be laying my furrows true;
Let me be driving my ax haft-deep;
Give me the strength to sow and reap,
And in my working or hill or glen
Let me be doing Thy tasks. Amen!"

The KING'S HIGHWAY

By F

SOME years ago I was dwelling with my family of little children in a small apartment, in a neighborhood bordering on the industrial district of one of our large cities. The windows of this apartment looked northward, and during the winter months no ray of sunshine entered this tiny den of misery. I was a child of the desert, and this absence of sun was the deepest misery of all those unhappy days.

At this time one of the babies had broken his leg near the hip. It had been reset twice, and it threatened to leave him a cripple. Another child was dangerously ill, and the doctor told us that the oldest child must have his tonsils removed at once or suffer grave consequences. There just wasn't any money for this operation, and I was desperate.

At this time, I think, I was the most life-weary of mortals. Cowardly as the desire was, I had no wish but to lay my frail body aside. The font of tears had long been dried away from my eyes. There was no love in my life save that for the babies, and I was too weary to indulge in that, too exhausted to try to love anybody.

One day, while things were in this state, a rap came at my door, and when I opened it a book agent stepped in. I did not care to look at her wares, and told her so, probably none too courteously. However, she was kind, and I was fond of books, so we got to talking on the subject of books in general, and I finally consented to look over her offering, which was, and still is, a marvelous set of books for growing children. Naturally I wanted them for my children, but there was no possibility of my purchasing them. In trying to explain my position, I told her all of my dreary

story, of my former home in the land of sunshine with its books and music and freedom. And, God love her, she understood!

"I want you to have these books for your children," she told me. "I will waive my commission, which means that you will not need to make any payment down on them. Just keep up the monthly payments.

"Do you believe in prayer?" she then asked me.

"Oh, yes, I do!" I said fervently.

"There is a place called 'Unity' in Kansas City," she told me, and then wrote down the address, "where they will pray for you, and really lift you out of all your troubles, if you will write and ask them." Then she told me much more about Unity, about its desire to help just such lost souls as I, and also about the prosperity bank. I thanked her then, and oh, I hope she reads this now, and comes to know how much God's angel she was that day when she stopped in a dark little apartment to tell a sad woman about Unity.

THAT night I wrote a long letter to Silent Unity, and scarcely had my letter reached Kansas City before I was offered an apartment in the same building, which was flooded with sunshine throughout the morning hours, and we moved at once.

Shortly afterward I received a heartening letter from Silent Unity, a prosperity bank, and an affirmation: *"The Spirit of the Lord goes before me and makes easy and successful my way."* I used them both and with the contents of the bank I subscribed for *Weekly Unity, Wee Wisdom,* and *Christian Business.* I gradually ceased looking exclusively at the shadows of life, but began to crane my neck and look around them to the sunshine.

About this time I discovered the local Unity center and began to attend regularly, and to take the children to Sunday school. We shortly moved into a house, and for the first time since my marriage all the members of the family were well at once! Even the threat of

baby's crippledness was gone. How happy we all were!

I BECAME very confident of my ability to handle situations, but as yet had not learned to meet the inner Christ, or to contact the Father and leave my problems in His hands. At this time all our improvements were the work of Silent Unity's prayers, but I thought that it was I who had done the work (and a large capital "I" that should be).

Without reading further, Unity workers will know what happened. Emilie Cady calls it crystallization. I was taken ill, and the other members of the family came down with a simple contagious disease, and in every way we found ourselves overcome by the Adversary. I had been so satisfied with Silent Unity's prayers for us that I had not taken the trouble to learn to pray for myself. But I wrote to Silent Unity again and was once more pulled quickly out of error.

Silent Unity's reply to this problem set me to searching for that, to me, vague thing, the light within me. I went more regularly to the classes at the local center, and asked the workers there for help. I imagined that I was ready to help others and asked for work to do. They gave me simple tasks, which kept me in contact with these consecrated workers for one day each week, and showed me the difference between their serene, work-filled, loving lives and the usual narrow, personal one.

My home atmosphere was one of illness. I was never allowed to forget that I was supposed to have delicate health, and there came an illness that threatened to take my body from me. One of the local workers wired to Silent Unity for help, and I came through. However, there were long days in the hospital, and a friend brought me Lillian DeWater's "In His Name," and as I read it over and over, some of its radiance began to permeate through the shell of personality in which I was dwelling, and I saw that truly, somewhere, there was a light!

SHORTLY after my return home I sat one day in meditation and, somehow, just slipped into the silence. I had been pondering a question, and the inner voice answered it for me, answered it with a positiveness that caused my whole being to thrill with awe. I spent that day in ecstasy, and the glory of the Presence remained with me for days after.

But, try as I would, I could not find that magic door again. I studied, prayed frantically, but had no answer. At this time I had not learned to find the Father before I prayed, and of course my frantic beseechings were not heard beyond the personal body in which they had originated.

And so I wrote to Silent Unity again, and also told them that I was longing for my desert home. Hardly had my letter been answered when the door opened and I was free to go to the desert.

After this change there was practically no illness among the children, and I slowly learned to let go of my poor health, and to just be healthy.

Then one day I sat with *Unity Daily Word* in my lap, and serenely and without effort entered the Silence, and talked with the Master there. The statement given me many years before, by Silent Unity, was repeated to me, and I wove it into my being: *"The Spirit of the Lord goes before me and makes easy and successful my way."*

Then and there I found the Father, and asked Him for my work. It was given to me instantly, and I knew that it was right. It has been a joy to me ever since.

SOME time later I found the Father in the silence and asked Him for love, and for release from my loneliness, but made the mistake of looking about me to see where it would be coming from, and naturally set upon the wrong ideal. Once again I wrote to Silent Unity, and the answer came back at once—kind, clear, and illuminating. Taking this help into the silence, I found that love, the lighted flame, had been born within

me, and that I was forever complete, forever free from aloneness.

It has been my pleasure to look back over the seemingly barren trail, and to view the fullness thereof; and to thank those whose generosity made it possible for me to find a light upon the way. During the early years I think that I did not in any way contribute to the finances of Unity, and I am deeply grateful to those who were, at the time, sending love offerings to Unity, thus making possible its work with just such helpless ones as me. There is a little book that covers this situation with these words: "Thou hast reaped, now thou must sow," which express my intention perfectly.

It is far from that gloomy little north apartment to our present fireside cheer, from a constant ache of illness to glorious health, and from poverty to prosperity, but with Unity's teaching we have climbed thus far, and the inner voice assures me: "Thou hast found the beginning of the light; follow thou in My way, for the day of thy work is endless."

Now I turn gladly from the past. The way lies open ahead, free for God's blessed activity, work. The path is God's alone, and there is no other. Just as I could not fail to blunder into the Father's way at the time of finding Unity, so now I cannot fail to find that which He has of good for me.

I thank Unity deeply for bringing to me the knowledge that the path that mankind is treading is the King's highway, and that, just by looking for them, we can see His glories and His beauties on every hand; that His way leads forever through the kingdom of heaven, now.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places.—ISAIAH

Are You in YOUR RIGHT PLACE

By ELLA POMEROY

WHEN A MAN is in misery, is he in his right place? When he experiences difficulty, is that right? Is inharmony right? We are told that such conditions are not according to the will of God. Then we are told that the condition in which a man finds himself is the right condition for him at that time. How can these apparently contradictory statements be reconciled?

Every human being rebels against painful conditions. Although we have been taught to be resigned and patient under the lash of life, we know of not one human creature who has not made, or is not making, an effort to get out of a hard place, and to find peace. We do not like pain. We seek to free ourselves from it, by this means or that, even when we hold the belief that the ills of life are a discipline sent by the Father. We go "to the physicians" of medical, psychological, or metaphysical schools, for we know, deep within ourselves, that rightness brings ease. Then, when we hear it said that disheartening conditions are the right ones for us to experience at this or that time, we become either disheartened or genuinely puzzled.

The difficulty is only on the surface, and lies in this: As children of God, we think. As free agents, we have the ability to think upward toward God, or downward toward confusion—toward that which is un-Godlike. In thinking un-Godlike thoughts we fail to find satisfaction, and in the end we turn to Him. When we think constantly of the righteousness of God, all the conditions of our lives become beautiful. The right-

eousness of God constantly claims us, and we become aware of the call. All our thinking is carrying us inevitably to a realization of the Father's love. At any given moment we are thinking the thoughts that are leading us to the Father, even though our path be through difficulty.

LONGFELLOW SAID: *What is remote and difficult of success we are apt to overrate; what is really best for us lies always within our reach, though often overlooked*

No condition of inharmony is right in the sense of agreeing with the righteousness of God, or of having the approval of God. We know that He is "of purer eyes than to behold evil"; He is entirely unaware of evil as evil. Our own sense of inharmony comes from our personal wrong thinking, not from the will of God. But once let us perceive that every discomfort, every inharmony, is a reminder that we are thinking away from God, and we cease to believe that the Father is chastening us. We then welcome that chastening, or purifying, of the mind that proves that there is something wrong, something to be done toward correcting our thinking, and which prompts us to establish rightness in our life. Rightness carried to its ultimate is the righteousness of God.

WHEN YOU feel that your surroundings or circumstances are holding you from rapid advancement in spirituality, ask yourself how far you have developed the ability to hold fast to your Godlike thoughts in the face of the negative thoughts or activities of other persons; ask yourself if you can detach your mind from the outer world; seek to learn if you are looking to persons and to places for peace, instead of finding it within your own life. Is not a condition right that reminds you of your relation to God?

Is your financial prosperity delayed? Ask yourself if you are knowing God as your resource and support or are thinking daily of the raise that your employer does not offer. Is not a condition right that reminds you of the opulence of our Father?

Does pain in your body remind you that somehow you are expressing disorder? Ask yourself how much intelligent thought you have spent on your most used tool, your body. Is not a condition right that brings to you a sense of your error?

Right, however, only in so far as it reminds you—not right as a condition to be maintained. Only the righteousness of God is maintainable, for error of any kind is self-destructive. In his spirit, man thinks as God thinks. We are seeking to make God manifest through dominion over every adverse condition—over "the earth." When we say of a plant that at any stage in its growth it is growing normally, or is in its right stage of development, we are far from saying that it is full grown—entirely right. Only the perfect fruit is completely right; but the plant goes through various stages before this is attained.

We know the shortcomings of our daily life; we know when we seem to be ill or poor. This is our great advantage over vegetable life; we are able to seek our food and to take it. The plant is rooted to one spot; we rove the earth, for we are free spirit. We can raise ourselves to our ideals by appropriating from Spirit that which we wish to manifest; we seize ideas as we seize food for the body. Once we perceive that God is everywhere around us, we also see that God is within us, for everywhere means within as well as without.

WHEN WE look to the source of right thinking for our supply of thoughts for daily use, we shall have rightness in our lives. Such thoughts flow in order and harmony and are made manifest to us as experience in much or little time according to our devotion

and intensity; each step of the way from confusion to rightness is a step in the right direction.

You are now in your right place, doing that which is bringing you to God. Does it hurt? Do you consider your life painful? Know that you are thinking of escape from pain, or thinking toward good. You are in your right place; but no matter what your place may be you must go forward. No point of attainment short of completeness will fulfill the divine plan.

Looking at conditions in your life in this way will bring you nearer to the rightness of God, for you will cease to resent; you will endeavor to learn the lesson that each experience holds and thus pass on to a higher grade in the school of life. You will bridge what appears to be a great gap between spiritual Truth and material deficiencies. You will know that your right place is in God and that you make this manifest by your thinking. Discouragements, obstacles, weaknesses, will no longer dishearten you, but will serve only to remind you that:

You are a child of God, in whom is your right place. Every step that you take leads to the Father. No longer do circumstances bind and agonize you. You are "unfettered and unbound! Triumphant! Glorious! Splendid!"

Our Father who art in heaven, Hallowed be
Thy name.
Thy kingdom come. Thy will be done, as in
heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have
forgiven our debtors.
And bring us not into temptation, but deliver
us from the evil *one*.
For Thine is the kingdom, and the power, and
the glory for ever. Amen.

SPIRITUAL HEALING

By E. V. INGRAHAM

The Light Which Lighteth Every Man

THERE ARE but three steps in the creative process. These three steps are repeatedly gone over from different angles, yet each repetition is but the same process, with varying degrees of application. This may not impress the student as being true, for seven "days" are included in the creative process as described in the 1st chapter of Genesis. But as we proceed it will be seen that the fourth, fifth, and sixth days are but a repetition of the first, second, and third; and that the seventh day is the embodiment of them all. However, a further understanding of this point will unfold as we study each lesson in turn.

It will further be noticed that "days" as we know them have no relationship to the creative process, for "days," as distinguished from "night," were not apparent until the fourth day of the creative process, and such "days" were a part of the creation itself. For instance, only with the creation of the sun, moon, and stars did days as we know them appear at all. It must therefore be that "days" as used to describe the time prior to this period merely referred to movements or steps in the creative process.

As a person applies any formula or process for the first time, it is a vague and indefinite process to him, and his conception of the principle is but general, and rather abstract. A second application makes it much clearer, and with each succeeding application it becomes still clearer, until it eventually becomes a habitual part of his working consciousness. In other words, the vague and general concept becomes individual and specific through personal application.

In our consideration of the first step in the creative

process we learned that "light" meant to us an understanding of the creative principle of life itself. To know God is the only assurance that we have of true light upon the pathway of life. But our concept of God

For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.

—THE PSALMIST

is vague and indefinite, hence our entire life's structure is vague and indefinite, as a child's mathematical attempts would be without an understanding of mathematical principles. In this lesson we are to learn something of the specific relation of this light to the understanding of the individual. The fourth step is that point in man's experience where basic principle begins the process of development in his own mind. This is only accomplished by practice, or devotion to this principle. The work of the fourth lesson is therefore to practice the presence of God, until a consciousness of God begins to develop in the student's mind. Can you not see that, only as a child practices his music or his mathematics, his mind actually incorporates the nature of the principle within itself?

It is at the point of the fourth lesson that the re-creative process actually begins in the life of man. But let us keep in mind that, if our re-creation is to be a success, we must adhere strictly to our basic principle. In other words, if God is the beginning, He must also be the process within His creation, and the results must therefore be godly. There can be no break in the process, if we are desirous of getting divine results. Only that which is divine in its origin and divine in its action can bring divine results.

THE STATEMENT, "In the beginning God created," does not necessarily refer to a time when creation

actually began. Creation has its beginning in God just as any problem of figures has its beginning in mathematics. That beginning is not a matter of time, but is the source of the structure. If God be the beginning of creation, He is also the beginning of man, and man's real beginning is in God. If God be omnipresent, man may resume his beginning in God at this moment of time, right here and now.

On the fourth "day" of God's creation came the sun, moon, and stars. As in the first day, we now have light, but in this instance the light is specifically identified according to certain degrees or standards. With the sun there is light, but with the reflected light of the moon and the myriad stars there is virtual darkness, and what light exists in this instance is but the light of the sun. Man, in the darkness of his own ignorance, has become lost in the maze of a multitude of ideas; when he really finds the true light, there is no darkness of ignorance in him. But, if God be all, even his ignorant ideas must have some light in them, for there was not anything made, according to the testimony of the Scriptures, that was not created by God. Everything in creation must have come forth out of the universal creative process, and, if coming from the creative process, must partake of the nature of the Source. Man must trace all his life's experience back to its Source before he will find the true light.

THE VERY foundation of any man's thought or act is the degree of light that he has upon the point involved. The character and permanency of any structure that man builds, either within himself or outside of himself, is determined largely by the foundation upon which it is built. Any idea or thing, separated from its source, is unstable, and any structure resulting from such separated idea must also be unstable.

The fourth day's creation typifies the three general foundations upon which man has builded his life's structure. Ordinarily in his worldly activity he builds

upon a purely intellectual concept of life as it appears to him in its formed aspect. Here he finds innumerable ideas, and, while these ideas are more or less vital, he sooner or later finds himself lost in confusion, for he is without a true foundation. Again, in his ignorance he may strive to live in the reflected light of some one else. Certain ideas and practices seem to have produced success for others, but he often finds that the same ideas and practices applied to himself and in his own experience are fruitless, for so far as he is concerned there is no real life in them. It has been said that for every originator there are a thousand imitators. Emerson says that "imitation is suicide." Sooner or later we must learn that life is self-expression; that the mere carrying out of other people's ideas is only "imitation"; that ideas have no life-giving element in them unless they be born out of one's own inner conviction. This does not mean that we should disregard other people's ideas, but that we should consider them only in the light of our own deepest conviction and feeling, thus relating them to the growth and development of our own consciousness.

THE ONLY man who truly lives is the one who has conscious touch with the Source of his own being, the great universal mind of God. That man is able to bring forth new ideas and ideals from this mind and give them expression in his life. Is not this the real lesson that Jesus Christ Himself tried to teach us? It is certainly the lesson of life that He exemplified. He who builds upon this foundation has found the "light, *even the light* which lighteth every man, coming into the world." The sun of the fourth day's creation, then, is typical of the Son, or the Christ ideal, which is the true foundation of the life of the individual.

In I Corinthians 3:11 Paul writes: "For other foundation can no man lay than that which is laid, which is Jesus Christ." Have we understood just what this means? Are we not inclined to think merely of

the man, Jesus Christ, personally rather than of all that He represented? Are we not prone to think of Him or picture Him as we think that He was, instead of discovering Him as He is? It was said by the prophet Isaiah that they "shall call his name Immanuel," which means, "God is with us." Jesus Christ verified this relation of God to mankind when He said: "Lo, I am with you always."

To understand this present aspect of the Christ is of greatest importance. To believe in Jesus only as He lived two thousand years ago is to attempt to live only in a reflected light, but to live in the consciousness of the living Christ, "Immanuel," the very Spirit of God seeking to incarnate in all men here and now, is to come into the full radiance of the Son of God. "Have this mind in you, which was also in Christ Jesus." To know Christ as He really is today is to know Him as the very soul of your being, as your direct contact with God, and as the living principle of your own present life.

THE LIGHT of the first day became centralized in the sun, and our general concept of God centralizes itself in Christ, the Son, for Christ is all and in all. Christ is God's idea of all men, and, as God was the beginning of creation, Christ is the very beginning of our re-creation. Christ was also called the "Word," and there was not anything created but that which was created by the "Word." Therefore Christ, the very Word of God, is the real foundation of each man's being, and the only foundation upon which man can build any permanent, lasting, true structure. All of man's expression and accomplishment that does not spring from his own recognized Christhood is false, and becomes the tree that the Father has not planted, destined to be uprooted.

It is important that we seriously concern ourselves with the matter of readjusting ourselves to this foundation principle, rather than with speculation as to some

of the merely relative things about the historical Jesus. "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." And no man will know the truth about Jesus Christ until the Christ Spirit be formed within him. You readily recognize that an amateur mind is incapable of comprehending the performance of a master musician, and that the only just judge would be one with a development equal to that of the one judged. Why then do we seek to measure the stature of Christ with human ideas? Let us reserve our judgment until we awaken in His likeness, whereupon we may know Him as He is. "Christ in you, the hope of glory," is the declaration of Truth concerning yourself, and the means by which you may know Him who came to be a light to the world.

IN THE truest sense, Christ represents the God mind identified with man. His great declaration was: "The word which ye hear is not mine, but the Father's who sent me." The realization of the truth of this declaration is the end toward which we all should work, for did He not say, "That where I am, *there* ye may be also"? Yet have we not taken this to mean, "That where I go, there ye may go also"? What did He mean as to place when He used the phrase, "Where I am"? He must have referred to that position in which He stood as regards the Father, and the purpose back of the statement must have been to encourage all men to take this same stand, to stand on the very Word of God, which created all things, and which is therefore the origin and foundation of man's being.

Therefore in this day let the sun of righteousness become the light of your life, that Christ may come again in the flesh to redeem your whole being and your whole world back into its true estate. Thus will you become a light to all men, revealing to them the power that is theirs, if they too but stand on their own Word,

their divinity, which they have in God as the beginning of all things.

The following statements should help you to gain this realization:

"At this moment I stand at my beginning, acknowledging the very Word of God as the form and foundation of my being."

"The Christ of God is this day born in my consciousness, enlightening my whole being with the true light that lighteth every man coming into the world."

"I no longer wander in darkness. I am a son of God, and Christ is the light of my life."

"This day is the sun of righteousness risen in my consciousness and become my light and my salvation."

(*To be continued*)

SUPPLY

Do you take to the fountain a pitcher?
  Do you take to the fountain a jar?
How foolish to limit God's giving!
  A tank that would reach to a star
Could hold but a bit of abundance,
  Compared with the infinite flow
That waits for the heart's understanding—
  We only possess what we know!

Then smash every petty container,
  Nor measure the morrow's supply;
With thought you can bridge the abysses
  And bridle the planets on high!
Take neither a jar nor a pitcher,
  But take to the fountain instead
The knowledge that it is God's pleasure
  To give His beloved "daily bread."

—*Vivian Yeiser Laramore*

GOD'S PLAN

By HAZEL H. PICKETT

THE AFFIRMATION, *"There is only one plan in the universe, and that is God's plan, and that plan is now coming to pass in me and my affairs,"* was given to me a few years ago. But a clear and beautiful realization of its hidden meaning came to me only a few weeks ago. This realization involved a remarkable demonstration, but the spiritual uplift that I received meant more to me than the actual demonstration or the material thing that it brought. The experience reminded me of my small son who, when he was growing out of babyhood, always wanted to do things "by myself," as he said. How many adults carry that thought into the plan of their life! They want to do everything "by myself," and consequently they go blundering through without asking the Father's help or guidance. But this is how it came about.

I HAVE held to the habit of turning my first waking thoughts to the Father, often holding an affirmation, but more often simply lifting my heart in love and gratitude to Him, and saying a prayer that Spirit go before me that day, making my path light. At this particular time I had been working on the problem of getting a piano. My son had said a couple of weeks before that he wanted to take piano lessons. It had been his own idea and, while I was rather surprised, I decided that, if he had talent and if it were best for him to study music, I would buy a piano, though how I did not know. We had purchased some furniture and a radio, and I did not feel financially able to undertake buying a piano at this time. But I felt that the piano would materialize somehow.

Then one morning I awoke with this thought so

clear in mind that it was as if some one had spoken to me, "This is God's day. Take your hands off. His will for you is now coming to pass." It brought a quiet sense of joy and peace. All that I had to do was to let go. That evening I was going to a meeting of the choir guild, and on the way I stopped at the house of a friend. This woman had a lovely piano, which she was keeping for storage for some one. I thought as I looked at it, "Why can't I get a piano to care for, to save storage for some one?" I went on to the guild meeting and was talking to one of the members about buying a piano for my son to take lessons. Our rector spoke up and said:

"Do you want to buy a piano? Would you take one and keep it this winter to save some one paying storage bills? I met a woman the other day who has a nice new small piano that she wishes to place in some home for the winter, because her husband is working in the oil fields, and they are renting a small apartment where there is a piano." He gave me the woman's name and in a week the piano was in my home, and since then my son has been doing splendidly in his music. I feel that, by the time the woman who owns it wants it, I can buy a piano. It was to me a very beautiful demonstration, for I realized that, when I dedicate every day to Him, when I recognize that the days are His, that I am His, that my happiness is close to the Father's heart, then the material demonstrations will take care of themselves.

REMEMBER that each day is God's day, that the plan of the universe is His plan, that the best plan for your life is His plan, that your home is His home, that your purse is His purse, and that He fills it when you let Him. Of course, if you insist on doing everything "by myself," then you hinder His helping you. Only as you detach yourself from the personal "me and mine" idea, and swing out into the idea that you are an individual, a child of God, His divine ex-

pression, and let Him express His plan for you and in you, can you be truly successful or happy. You must give up your all—but you get all of Him. His plan for you is the perfect plan. Let Christ have His way in you. "The Father abiding in me doeth his works." "Ye are not your own; for ye were bought with a price."

In desiring health realize that your body is His temple, so how can it be anything but strong and well and beautiful? In desiring prosperity, realize that your purse is His purse and always crammed with money, which will go out to bless others. In desiring a home, realize that the home that He wants you to have is being made manifest for you when you are ready for it, that He is filling it with beautiful things, things that are the result of His expressing Himself through His children everywhere. Fill your clothes closet with the beautiful garments that He wants you to have. He is a God of beauty, as well as love and wisdom. But, first of all, surrender every part of your being to Him, and let the Christ be born in you.

EXPECT SOME GOOD TODAY

Expect some good today, and it will come
As surely as supply succeeds demand.
Expect some good today, and it will seem
A blessing blossoms in your outstretched hand.

Expect perfection, happiness, and peace,
With eagerness, with faith sincere and true,
And surely, ere the day is lost in night,
Some good will hasten to the heart of you.

—*Dora Hepner Moitoret*

THE WITNESS

"Thou shalt be a witness for him unto all men"

I HAVE been a student of Unity for about nine months, and I would not exchange the small knowledge that I have gained for all the material wealth in the universe, for it has given me a peace of mind that enables me to meet each situation in life without fear and with an abiding faith that if God be for us none can prevail against us.

My husband recently was taken ill with influenza. His lung had previously collapsed twice, and our physician had said that if he should contract influenza it would be fatal. I contracted it first, so there was little chance for him to escape, for all our friends held the thought of fear for him. I was still very sick, but I held the thought that I would get my strength from God, so I got up and started to care for my husband, my fever running the same as his and our doctor warning me to go to bed, telling me that my husband's recovery was very doubtful, and that I should conserve my strength.

Then came a long convalescence with no business—no funds. I was doing the cooking, nursing, and running the office, but never a word of my concern about finances did I utter to any one. I seemed almost at the end of the road, but "man's extremity is God's opportunity." One afternoon a friend said that he was going abroad for about two months, and that he had some money that he wished us to use until his return, and that he would enjoy his trip more if we would use it. He added that he wished to share some of his blessings with us and that, when we were in position to do so, we could return the money. Of course we will pay this with interest, and all our other debts, for God is planning all this now, and He is the silent partner in our business.—*A. M. L., Savannah, Ga.*

A LITTLE CHILD

Shall Lead Them

By NINA M. WEAVER

WHEN the Master said, "Suffer the little children . . . to come unto me," He uttered several great truths in one sentence. The need of childlike faith is the truth most commonly commented on, but a deeper and greater one—individual unfoldment—is often overlooked; yet it is the first precept of spiritual development.

"Suffer" means "to permit; to allow." When you read "Allow or permit the little children to come unto me," you can readily see that you are to recognize them as individuals. Each child is an individual with problems of his own. His problems are real to him, until he is suffered to come unto Christ.

Parental egotism often blinds our eyes to the fact that each child is an individual with opinions of his own. Very often the clear perception of a child sees the right solution of a trouble because his eyes are unclouded by material or selfish consideration.

Encourage the child to express his opinions, and privately discuss things with him. It is natural for a child to have opinions, and if he has been permitted to express himself freely in private, he will not be so apt to give out his thoughts at inopportune times and thus embarrass others. By careful and earnest development of the Christ in him the little one can be taught to be wise in his use of words. Take time to explain things to the child, and try to get his point of view. Very often the child teaches the parent as much as the parent teaches the child.

LITTLE MARY, who is the soul of generosity, is deeply interested in Truth. Although her parents

are not interested, they allow Mary to study with me. We sit in the silence and study our affirmations. Recently we used the statement: *"The Spirit of the Lord goes before me, and makes easy and successful my way."* I asked Mary if she understood it.

"Why, yes, Mrs. Weaver, it is like this: Last winter when it snowed Papa got up early and went out and swept the walks so we could get out. He was like the Spirit of the Lord that goes before, wasn't he?" I assented.

Later on we had a street parade. One of the neighbor men, who is dignified and stern, is a mounted officer. His duty consisted of going before the floats and calling to the people to stand back. After we came home that evening Mary said to him, "Mr. T——, you were a sort of Spirit of the Lord in that parade, weren't you?"

"I was what?" he inquired.

"Oh, I forgot! You don't study Truth, do you?" she answered.

"Well," he said, "I sure don't know what you mean by 'Spirit of the Lord.' Why, child, I hate parades!" Then Mary told him about the affirmation and brought him to my house for a silence. He is interested, and says that he even feels different about parades.

WHEN the monthly affirmation, *"The Spirit of truth reveals abundant Spirit substance, which I affirm to be the source of my prosperity,"* was published, I pondered the way to make it clear to the little ones, who await eagerly the "new verses," as they call them. I put it "lovingly in the hands of the Father" and went about my housework. I was preparing yeast for bread when, like a flash, a material example came to me. I called Mary and read the affirmation, then I told her that the yeast was like the Spirit of Truth. That it would raise the dough and make it fill a pan. Next morning, as soon as my husband had gone, Mary came in. Together we talked as I prepared the dough.

"Yes, Mrs. Weaver, the yeast was like the Spirit of Truth because it did reveal a lot of abundant substance." Mary was thinking aloud. "And, Mrs. Weaver," Mary fairly beamed, "did you notice that it went over the edge of the pan? God wants us to give our prosperity plenty of room. If we don't it runs over and gets wasted."

The child had grasped a truth in that affirmation that I had not seen.

A WRITER once said that cats look down on us, dogs look up to us, and children imitate us. The last part of this statement is especially true, but rather difficult to believe when the child has done some rather shocking thing. No matter how distressed we may be at some of a child's performances, he is but imitating something that he has seen or heard. I almost hear you gasp, "Well, I know that Johnnie never saw us do some of the things that he does." Perhaps not just as he does them, but he is aping things that he has seen or heard as far as he understands them.

For example: I had an aunt who was a great "calamity howler." She repeatedly said that when the children's clothes were worn out she guessed they would have to grease and go naked. Little Reuben, aged three, heard this several times, and one day, when my aunt had company, he walked into the room absolutely naked with his little fat "tummie" smeared with lard. Aunt had a redeeming sense of humor, and while she was really embarrassed she realized that it was her fault. This incident helped her to see the danger in negative words, and she has long since stopped using them. It is well that we guard our words, for children are apt to take them too seriously.

Watch a child at play and you will see living cartoons of adults who are associated with him.

OFTEN we wonder if our efforts to teach Truth to children are effective. I often find that mine are

—with a vengeance! The houses on our street are set rather close together, and I try to show the little ones the difference between interest and gossip—try to teach them that what goes on in any home where they are guests they should not discuss at other homes. I have told the children that, for example, if Mrs. L—— buys beans, she might not like to have the whole neighborhood know about it; and if grown folks talk about one another, the children should leave the room. Thus they avoid hearing things that are not good for them to hear. I cannot very well tell the parents not to gossip.

Not long ago the Sunday school lesson was about Christ's turning water into wine. When the teacher began talking to the class about it, several children from my neighborhood arose and started out. On being asked their reason for leaving, Jimmie said, "Mrs. Weaver tells us that we should not tell what goes on at the other fellow's house. And if Christ wanted to make wine or jelly or anything else, I guess I won't talk about it." Bless his little heart! He acted on what he had been taught.

OFTEN a material illustration will make a Bible lesson clear to the child. For instance, when the lesson referred to fire and brimstone, I knew that Elizabeth would be puzzled, so I prepared a material demonstration for her.

Near my home is a public well of very good water, and many persons stop to drink. To keep a cup or glass at hand is next to impossible. Therefore I melt the tops off vegetable cans and stack the cans at the well. The heat cleanses and sterilizes them. This is what I happened to be doing when Elizabeth came in.

"Mrs. Weaver, do you believe in fire and burning? Do *you* believe that God will burn us?"

I didn't answer directly but I showed her what I was doing to the cans—making the edges smooth and the cans sanitary. Then I told her that the lesson was an example and that, like the cans, we would be

purified and the part not needed, like the tops of the cans, would come off. She understood and smilingly said, "Mrs. Weaver, I'm so glad you showed me. I hated to think that God would burn people. And I want to be clean and smooth." Thus Elizabeth's faith in God and the Bible remains intact, for she knows now that many Bible lessons are symbolical.

The Churchgoing Habit

The business man smiled when some of his friends rallied him a bit about his habit of going to church regularly.

"No, I don't go to please my wife," he said good-naturedly. "Neither do I go because I have any special creed to uphold; nor yet because I think it is good for business. I go because it is the plan that I started with early in life, and I mean to keep it up.

"When I was a boy, just beginning to think what I should do with my life, I sized up the people in the town where we lived, and I saw that those who were bringing out the best results all around, for themselves and their families, were men who habitually went to church. It seemed to me then, young as I was, and it still seems to me, that churchgoing inevitably brings out system, order, punctuality, self-respect and a number of other traits that are valuable assets in any life work. The practice of getting together once a week in perfect condition—all the family dressed and ready to start out early—tends to keep the entire establishment from ever getting at loose ends. As soon as you begin to fit your affairs firmly into that plan you will find that everything will fall into line in more quiet, orderly, and cohesive ways. Try it."—SELECTED.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JANUARY 4, 1931.

Unity Subject—*The Pioneering Instinct.*

International Subject—*The Birth of John the Baptist.* —Luke 1:8-17, 80.

8. Now it came to pass, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10. And the whole multitude of the people were praying without at the hour of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And Zacharias was troubled when he saw *him,* and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16. And many of the children of Israel shall he turn unto the Lord their God.

17. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him.*

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

GOLDEN TEXT—*Thou shalt go before the face of the Lord to make ready his ways.*—Luke 1:76.

SILENT PRAYER—*By right thinking I build in my life the highway of my divine destiny.*

In every age the imagination of man has been stirred by the exploits of those adventurous spirits who have dared to blaze new trails into the unknown. Columbus, staking all on his conviction that he could reach the East by sailing west, discovered a new hemisphere and made history, remade geography, and influenced the course of all subsequent events. Lindbergh, by committing himself to the ruthless ethers of the north Atlantic, proved that man, in the new world of aërial conquest, controls his course by mental action.

There is a sense in which each one of us, at some stage in his ongoing, becomes a pioneer. The work of regeneration is an individual task, and none but oneself can open up one's own consciousness to the refining, vitalizing power of the Christ life. Today's lesson deals with the preparation of man for this redemptive process, which is called the new birth.

It is through the higher self in man (represented by Zacharias) that the promise of his regeneration in mind, body, and soul is made to him. Zacharias was a priest in the Temple, and his lot was to burn incense there. Man's body is the temple in which his thought, aspiring Godward, performs the priestly office of transmuting into the radiant essence of Spirit the finer physical essences. The "celestial" body of which Paul speaks is the permanent product of this individual work.

Aspiration is the native air of the higher self. A certain person who was much alone for several years held silently the thought, "Lord, thou hast been our dwelling-place in all generations." The all-enveloping power of Spirit expressed in this thought brought a peace that could not be broken and made possible the new birth in that individual's life. All extraneous thoughts and interests collected by degrees around the transmuting process ("The whole multitude of the people were praying without at the hour of incense").

In deep concentration on the desired Truth of one's being, one becomes aware of the thought of the Lord (the angel Gabriel). The thought that we as spiritual beings can control our destinies, and that we are even now making our lives what they are, at first instills fear. Zacharias was afraid of the angel. Humility of spirit hesitates to take to itself power that hitherto has been conceded to God only. Also we fear at first, even in moments of exaltation, to cast off all reliance on previously accepted props and to launch out into the deeps of a new experience. We are sometimes afraid, too, of our own thoughts; afraid of leaving the beaten track and getting off into unknown trails; afraid of seeming "queer," or religious cranks. However, the thought of God persistently held brings us the assurance that we are on the right road. The angel of the Lord stood "on the right side of the altar of incense."

Prophecy is the pioneering instinct of the mind. When uplifted and inspired by an exalted ideal, the mind gains the understanding that desire brings its own fulfillment. Once the divine concept of life has entered the soul, that concept must, in the spiritual course of events, come to birth.

Elisabeth represents the soul, which, after many apparently fruitless experiences and a long-continued search for the way of life, conceives the idea of divine grace (John) as the law of man's being. This is the law of mind action, which the grace of infinite love

has placed within man, in his own keeping. He must learn to keep the law in his own mind by regulating its processes and by keeping it focused consciously on true thought. When the lesson has been learned and put into practice, the body of man and his affairs in general show forth the effects of the truing up of his thought. Hitherto he has not really understood the law by which he lives. He has tried to regulate his outer affairs first, by the use of reason and other external aids. His inner life has been more or less an uncontrollable mystery to him.

But there is inherent in man a law-abiding spirit, which is "great in the sight of the Lord," because its breath is the inspiration of the Almighty. The spiritual I AM (John in the spirit and power of Elias) is the guardian and administrator of the divine law, whose primary jurisdiction is in the realm of the inner life. "That *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God."

By learning to manipulate our own mental processes we do not "make void the grace of God"; we establish that grace in ourselves. We find that the mind, when turned toward its divine source for guidance, loses all tincture of sense desire. The desire of the man whose mind is trained to follow the way of the higher self is not for wine or strong drink, but for the Holy Spirit.

The law of mind action is that interest attaches to the point of concentration. Consecration, which is the putting of the entire mind on the idea of the Divine Being, in other words concentration on God, brings many of our instincts permanently under the dominion of the law that we have grasped with new understanding. "And many of the children of Israel shall he turn unto the Lord their God."

An instinct is a natural inward impulse. It may have been formed by the long-continued thought habit of previous incarnations. We have the impulse to do right; but that impulse must be guided by divine wisdom in order that right may be unerringly discerned

and mistaken zeal avoided. We have the impulse to serve others, but the inspiration of the Almighty is often necessary to show us the channel through which our service can best be rendered. The impulse to be joyous and happy, unless the mind is centered in the higher self, may express in ways that lack divine wisdom.

So, in every department of our life, "the spirit and power of Elijah" (the Jehovah God or spiritual I AM of man's consciousness) must go before the object of our attention and desire, to make clear to our thought the real meaning of the ideas that the mind has chosen to express ("to turn the hearts of the fathers to the children"). In this way alone can the habit of orderly thinking, in line with sound judgment and true wisdom, be established in mind.

Man's mind is not intended to rule him; he is to control it and make it serve him. Unruly, disobedient thought can be denied a place in his life, and his thought processes trained to work consciously in Truth, by the guidance of true wisdom.

Our religious ideals and instincts are already prepared for the new way of life to be ushered in by the better understanding of the law. We are simply "to make ready for the Lord a people prepared *for him,*" by denying all lesser rules of action and turning wholeheartedly toward the light whose unfailing rays show the path that we must follow. So grows and becomes strongly subconscious in us the habit of accepting our own uplifted thought as the guardian, administrator, and road builder of divine law in the body.

QUESTIONS

1. Of what nature is the work of regeneration in each individual?
2. What is typified by the burning of incense in the Temple?
3. Explain the fear that fell upon Zacharias at sight of the angel.
4. Why was John "great in the sight of the Lord"?

5. Why is the habit of mind control so important to one who wishes to live in the regeneration?

Lesson 2, January 11, 1931.

Unity Subject—*Growth in Wisdom.*

International Subject—*The Childhood of Jesus.* —Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.
41. And his parents went every year to Jerusalem at the feast of the passover.
42. And when he was twelve years old, they went up after the custom of the feast;
43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;
44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
45. And when they found him not, they returned to Jerusalem, seeking for him.
46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:
47. And all that heard him were amazed at his understanding and his answers.
48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.
49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?
50. And they understood not the saying which he spake unto them.
51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.
52. And Jesus advanced in wisdom and stature, and in favor with God and men.

Golden Text—*Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2:52.

SILENT PRAYER—*My wisdom is not of men. I am not bound within the limits of human understanding; the Spirit of truth is my teacher.*

Jesus represents our growing inner consciousness that we are sons of God. Joseph represents the son of man—the conscious mind. Mary represents divine motherhood—the subconscious mind. These individualized ideas have place in each individual consciousness, and they unite to make Jesus a complete expression of God—a perfect manifest man.

Why the Son of God, the formless and invisible, should become formed and visible is perhaps best explained by the general statement that God works by the law of creation. To create is to bring into being. Creation involves first the idea and then its manifest fulfillment.

Bringing the Son of God into manifestation is called regeneration by Jesus. Bringing the Son of man into manifestation is what science calls evolution. Men may differ as to the character of the process by which the manifestation is perfected, but the final result is the same to all. All men are striving, consciously or unconsciously, to be God manifest. "Ye therefore shall be perfect, as your heavenly Father is perfect."

"The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." The growth of the Jesus or Son of man consciousness in strength and wisdom is not always plain to the sense man. The grace of God upon him brings about an inner spiritual strength that remains hidden until it reaches a given development in all parts of mind and body. First the person realizes a change in thought; next, a distinct freedom in body. When the growth is regular, there is a spiritualization of the centers of the mind and the body, until the whole twelve centers or powers have been raised to a higher rate of activity and power, and there comes a clearer perception of Truth. Read Matthew 19:28. This change

is symbolized by the custom of going up each year to the feast of the Passover at Jerusalem. The Passover represents man's passing over from a lower to a higher plane of consciousness. To attain this result, sacrifices have to be made in the city of Jerusalem, or place of spiritual peace and harmony. He who is progressing in orderly steps in regeneration finds himself giving up sense appetites and passions. Giving these up requires a going within of the consciousness, to a place of peace (Jerusalem), and a returning to the outer with the fruit of the inner communion.

Sometimes the conscious and subconscious minds, (Joseph and Mary), in their hurry to return home, or to come to the outer surface of life, forget the young child Jesus, or take it for granted that He is in their company. But He is not found, and they return to seek Him. This means that we are to be specific in bringing forth from the mental, or invisible, side of our being all the factors that enter into consciousness. If we do not bring forth these factors, we shall have to return sorrowing, after "three days." This return symbolizes an entering into spirit, soul, and body, where we find the Son of God "in the temple, sitting in the midst of the teachers." The thoughts in the organism that preside over and regulate the various functions are here referred to as "teachers." Jesus, the wisdom of God individualized, gives these teachers a new understanding of divine law, and all are amazed at the revelation.

The work of Jesus in the "Father's house" is essential to the development of health of mind and body. The outer consciousness may not understand (verse 50) why the all-powerful Son of the Most High should spend so much time in inner communion. Experience proves that this communion is necessary. Those who give due attention to it find that harmony is established and that harmony may be brought to the outer realms (Nazareth) and made to serve and to be subject, in the common walks of life. This balancing of the within and the without brings about the harmonious evolution

in soul and body that is described in verse 52: "And Jesus advanced in wisdom and stature, and in favor with God and men."

QUESTIONS

1. Why was the Son of God brought into visible manifestation?
2. For what final result are all men striving?
3. What does the grace of God accomplish in man's development?
4. What is the Passover?
5. What is one of the vital points in developing health of mind and body?

Lesson 3, January 18, 1931.

Unity Subject—*First Steps in Mental Training.*

International Subject—*The Ministry of John the Baptist.*—Luke 3:7-17.

7. He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?
8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
9. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
10. And the multitudes asked him, saying, What then must we do?
11. And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.
12. And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?
13. And he said unto them, Extort no more than that which is appointed you.
14. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages.

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire:

17. Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

GOLDEN TEXT—*Bring forth therefore fruits worthy of repentance.*—Luke 3:8.

SILENT PRAYER—*I have no interest in fruitless theories. I seek to know the Truth and to apply it in my own life.*

The work of John the Baptist is of interest to us because it deals with the transformation of the inner life of the individual. John is typical of the innate principle in man that ever seeks to do right. When the mind of man turns toward the causative or inner side, the principle of righteousness, or right-seeking, connects with divine wisdom and its work in the mind is constructive. When, on the other hand, the mind, in its search for the springs of right conduct and right thought, turns toward the manifest life of the individual, the result is destructive or negative in nature. John the Baptist dealt rather with the uprooting of undesirable habits, and with the clearing of the way for the formation of habits of the opposite character, than with the actual constructive work of the Christ consciousness.

Those of us who were not reared from birth in the way of Truth find the work of denial and the breaking up of fixed thought habits very necessary to the clearing of the mind for "the way of the Lord," or the self-controlled habit of thought. We see in our own experience the effects of past uprighteous thinking. Hatred, envy, intolerance, dishonesty of motive, insincerity—these and other negative traits are the vipers

whose offspring we, through ignorance of the law, have allowed ourselves to become.

Who warned us "to flee from the wrath to come" is immaterial. It is sufficient for us to realize that by changing our habitual state of mind from the negative to the positive pole of thought we can avoid the continuation of undesirable effects. We can "bring forth therefore fruits worthy of repentance," or make the results of our effort worth the pains that we must take to effect a change of mind on our part.

The first "viper" to be destroyed is the hydra-headed theory of heredity and tradition. "Begin not to say within yourselves, We have Abraham to our father." We cannot tell the right course of action that we must pursue by harking back to what our great-grandfathers did. Their circumstances and ours are not the same. The principle that actuated their conduct is now at work in our hearts also, and its guidance is a "present help in trouble." The beacon lights of history cannot equal the searchlight of Spirit, which the individual may focus at will on his current problems. We have no lack of precedents, if precedent formed an infallible guide to right decision and right action. "God is able of these stones to raise up children unto Abraham." The question confronts us, "What then must we do?" not, "What did our ancestors do in their emergencies?"

First, we are to deny place in mind to any thought whose effects are seen to be undesirable. By giving the vitality of our faith to negative beliefs we have encouraged the growth in ourselves of tendencies to sickness, disease, melancholy, doubt, suspicion, uncharitable judgment, and countless other evil "fruits." Negative tendencies are not simply fruits of our past thinking; they have become great "trees" of habit in the inner life, which bring forth fruit after their kind in every season that our thinking makes favorable to their harvest. Our task is to lay the ax "at the root of the trees." We are to rid ourselves absolutely of all nega-

tive mental growths that keep our consciousness in shadow; to make in the wilderness of the subconsciousness a clearing into which the "light of the world" may shine.

Learning the lesson of unselfishness is the second necessary step in the reformation of our working principles. We must learn to share our good. Whatever we have realized of divine goodness we must pass on to others. The law of life is not a static principle; to prove its nature, it must keep in motion. The vast majority of our thoughts ("the multitudes") have no special motive or objective; yet one must share with others whatever good may be in these thoughts. We are concerned largely with material needs—clothing and food. We are not to hold as altogether our own what our thought draws to us of the essence of these things. When we have attracted substance in the form of material blessings, we are to take a step higher and, by sharing those blessings, attract to ourselves love.

The third step in mental training is the acquisition of honest thinking. He who becomes aware of the power of the mind to achieve visible and tangible results may feel the temptation to use that power in unworthy ways. He may wish to go farther than the impersonal nature of Truth justifies. For his own enjoyment and gratification he may try to attract from others more love, more friendship and esteem, than they would voluntarily give him. He can do this by fixing his thought on them in a personal way, but such thinking is a dishonest use of the law. Those who naturally attract others, who mentally cause others to give them either material substance or immaterial thought with its very real accompaniments, must keep this power to tax within bounds. It is appointed to us to attract only a moderate amount of the attention of other souls and of their substance. Under the new régime we must "extort no more than that."

The next lesson lends emphasis to the one just discussed. The soldiers who asked John what they must

do were told: "Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages." Soldiers are indicative of the faculties in man that carry out the behest of the ruling power. The truly enlightened man is amenable only to the spiritual I AM, or divine indwelling purpose. The natural man is ruled by an unstable combination of personal desire and will.

When we try to free ourselves from undesirable habits of thought in order to be ready for the Christ mind, we must learn to refrain from overreaching the limits of our authority, through selfishness or excess of zeal. We are not to take advantage of higher position or clearer understanding to give a personal bent to our work. Ambition is to be recognized and turned toward the gaining of contentment—a task worthy of all its strength. Gentleness and justice are to be sought, rather than wealth and personal advancement.

When all has been done toward the unmaking of negative mental habits, the great work still remains to be undertaken. This work is the establishing of oneself in the Christ consciousness. John taught that we are to do honestly and conscientiously the work in which we are already engaged. He went little further. Jesus Christ said, "Ye are my friends, if ye do the things which I command you." Dedication of the life to the inner law, and concentration on the underlying Spirit back of every appearance, kindle in the soul the fire of enthusiasm for the divine ideal. The mighty sweep of true understanding winnows the wheat from the chaff (reveals the vital issues of life stripped of all trivial and superficial interests). This goal is set before the eyes of every one who prepares his mind for the incoming of the Holy Spirit.

QUESTIONS

1. What principle in man is represented by John the Baptist?

2. Have heredity and tradition any actual power over man?

3. What is meant by laying the ax "at the root of the trees"?

4. How is the law of giving and receiving related to self-denial?

5. Why is the habit of honest thinking a prerequisite to the advancement of one who seeks spiritual Truth?

6. What is the work for which today's lesson is a preparation?

LESSON 4, JANUARY 25, 1931.

Unity Subject—*Disciplining the Soul's Desire.*

International Subject—*Jesus Tempted.*—Luke 4:1-13.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness

2. During forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.

4. And Jesus answered unto him, It is written, Man shall not live by bread alone.

5. And he led him up, and showed him all the kingdoms of the world in a moment of time.

6. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.

7. If thou therefore wilt worship before me, it shall all be thine.

8. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10. For it is written,

He shall give his angels charge concerning thee,
to guard thee:

11. And,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13. And when the devil had completed every temptation, he departed from him for a season.

GOLDEN TEXT—*In that he himself hath suffered being tempted, he is able to succor them that are tempted.* —Heb. 2:18.

SILENT PRAYER—*Through Christ in me, I am overcoming the world.*

You must be disciplined and tested before you can be sure that the individual spiritual consciousness, or "Christ in you," is master of your thoughts. The Spirit of truth is the universal power that connects man with God, and, like an enthusiastic teacher helping a bright pupil, it pushes us right forward to the lessons that will most quickly prove our ability.

The Devil is the mass of thoughts that have been built up in consciousness through many generations of earthly experiences, and crystallized into what may be termed human personality, or carnal mind.

In the development of the Christ mind, an entirely new and a wider set of ideas and situations must be met; the allegories of Jesus are meant to show us how to deal with the thoughts and desires of the soul, and how to place them under proper discipline. Spiritual discernment and unselfish devotion to the highest form of Truth are demanded of those who would meet and overcome the temptations of personal consciousness. Thousands are baptized by Spirit, but when led into the wilderness of their own subjective natures they fail to avail themselves of the guidance of Spirit. They use their God-given power for selfish ends and fall short of the Jesus Christ man. He "hath been in all points tempted like as *we are,* yet without sin." The difference between the Son of God and the son of man is brought out in Jesus' answers to the Tempter.

When we are following Jesus we rise above the demands of the flesh-and-sense world. The forty-day

fast is a complete denial of sense demands. When we keep such a fast we are living, in thought, above material needs. We are led up in Spirit and our appetites and our passions are so subdued that we think that they never again will trouble us. But "he afterward hungered." There is a return to sense consciousness.

The Devil (sense consciousness) commands the Christ to turn the stones into bread; that is the first temptation. For us to yield would be to affirm material things to be sufficient to satisfy our hunger, and to depend on them, instead of looking for the bread that comes down from heaven—the word of God. Hereafter we are to feed our souls with new truths daily, in order that we may grow in spiritual ways.

The second temptation comes when we have attained mastery over material thoughts, so that we can control even outer events. To exercise this control for personal ends is to worship personality, the Devil. When this temptation arises in our experience we should know that under divine law there is but One worthy of our worship and service, the Lord our God.

The third temptation means that we are challenged to go suddenly from a high state of spiritual illumination down into body consciousness, personality assuring us of safety. We must not make a display of our spiritual power. To do so puts us at the mercy of the personal consciousness.

QUESTIONS

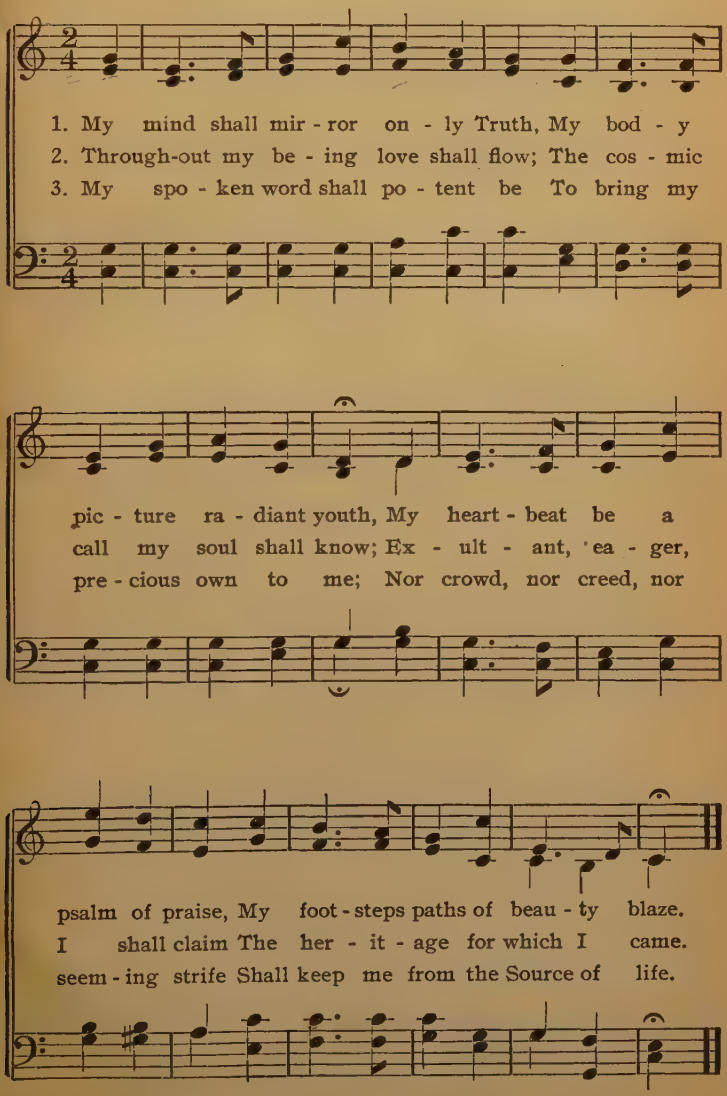
1. What is the Spirit of truth?
2. What is the Devil?
3. How is the consciousness of the Christ mind developed?
4. What is the first temptation? The second? The third?

PAUL SAID: *If it be possible, as much as in you lieth, be at peace with all men*

AFFIRMATION

Words by
VIVIAN YEISER LARAMORE

Music by
HENRIETTA DIPPMAN GRISWOLD



The Bitter with THE SWEET

By LOWELL FILLMORE

ALL THE letters that we receive do not praise our work or agree with us as regards our teaching and policies. We welcome the letters that are not "bouquets" because they give us opportunity to explain our position in the cases set up by the objections of the writers. Such objections usually arise because the objectors either do not understand the Unity teaching or are not conversant with our reasons for maintaining certain policies.

The following letter and our reply will no doubt be interesting and perhaps illuminating to many of our readers.

Dear Unity: Your work is, or has been, so helpful to me, that I dislike the thought of criticism, and yet I am obliged to ask whether you think your testimonials are a mistake? Are they not in direct contradiction of Christ's injunction to "tell no man" when He healed and opposite to the idea of "let not thy left hand know what thy right hand doeth"? I feel you are commercializing your work. Spiritual work does not need to be advertised.

Unity receives thousands upon thousands of unsolicited testimonials, and we, at headquarters, receive great inspiration and encouragement from our reading them. We have felt that our publishing a few of these would also encourage our readers and help many of them to understand how beautifully prayers are being answered at the present time. In publishing testimonials, it is not our thought to commercialize the work but simply to give testimony to the power of Truth.

We receive many letters that tell of the inspiration and the help that persons receive from reading testimonials, and we honestly feel that the testimonials are of benefit to the majority of our readers. Nearly everybody needs to have his faith stimulated, and to learn of the success of others is always a help to this end.

When Jesus healed the leper and sent him out to show himself to the priest and cautioned him to tell no man, He evidently was thinking of the man's feelings and comfort, because he would be avoided until the priest had declared that he was clean of leprosy.

In another case, when Jesus had sent the demons out of the man into the swine, He said, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee . . . And he went his way, and began to publish . . . how great things Jesus had done for him."

The statement made by Jesus, "Let not thy left hand know what thy right hand doeth," was in connection with the giving of alms and means that one should not brag about one's gifts of charity or gifts to the church. This, then, does not refer to testimonies of healing.

In Matthew 10:32 Jesus said, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." When we

PAUL AFFIRMED: *I can do all things in him that strengtheneth me*

give testimonies of healing we confess the efficacy of Christ's power to heal. In another instance, when Jesus had cleansed the ten lepers and sent them to show themselves to the priest, only one returned to Him, and Jesus said, "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?"

These passages seem to indicate that Jesus expected those who were healed to make acknowledgment of the work of the healing Power.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

SILENT UNITY

I am illumined and inspired by the Christ within me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

January 20 to February 19

I am strengthened and healed by the power of the Christ within me

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Job says, "If we speak of strength, lo, he is mighty!" Here is the simple statement of a law that has been proved by all who have experimented with the power of words.

If you have never experimented with words and watched their effect upon yourself and others, begin right now by trying out our healing statement. Repeat the words audibly, then silently. Do this for, say, ten minutes. Then rest, and compare your feelings with what they were before you used the statement.

Words are the motors by which we give energy, form, and character to our minds and bodies.

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

PROSPERITY THOUGHT

January 20 to February 19

I am abundantly supplied with all good by the Christ within me

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To one who does not understand the spiritual law the above statement is meaningless, and, to some, even foolish. But after you have studied Truth and opened your mind to the light of the supermind, you readily accept the affirmation as true spiritually.

Then follows the process of making the abstract truth tangible to your conscious mind, to the end that it may appear a concrete reality in your outer affairs. This is accomplished by using the dynamic power of thoughts and words to quicken and reconstruct your consciousness.

All things will be added or made manifest to us when we have adjusted ourselves, in understanding and in right use of words, to the kingdom of the heavens.

The kingdom of the heavens is a realm of spiritual mind to which we have access and into which we spiritually enter when we use words that represent fullness of all good.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

FIRST I want to thank you for the wonderful healing that took place two weeks ago on my little girl's hip gland, which was swollen so that she could hardly walk, owing to a bee sting. I wired to you after she had been in bed two weeks and the doctor was doing her no good. However, I kept her in bed because of fear that was still in my heart. Then in answer to my wire I received your letter with the inclosed prayer. J—— made me read it to her and then she said, "Now, Mother, I know why I don't get well. Neither you nor Dad are giving God a chance." That remark took all the fear out of my heart at once, and I took her out of bed, dressed her, and from that moment on for five days to come the swelling went down so fast that we could hardly believe our eyes.—*Mrs. M. V. R., Baton Rouge, La.*

I WIRED to you for treatment for my grandson James, having just heard the doctor and also the health officer declare that he had infantile paralysis and should be taken to the hospital at once to have his back punctured, or, as they term it, to have a spinal

test made. They said that that was the only way known to treat such a case. And right here, dear Unity, I will say that I thanked God and was proud of my daughter when she said that she appreciated the fact that we had doctors and that they endeavored to care for the sick to the very best of their knowledge, but that in this case she would take her stand with God, and know that He would heal the boy. Whereupon the health officer said, "Do you realize how serious this disease is, and what a responsibility you are taking upon yourself?" He painted a very vivid picture of what the result might be. But, bless her heart, she stood firm and said, "I'll take my stand with God, for with Him all things are possible." The health officer left, but the place was quarantined and only my daughter and her son were left in the house. The next morning the officer called. The high fever was gone, as well as almost all the pain in the neck and arm and leg. That night I wired to Unity again for treatment, and the next day all fever and pain had disappeared. That was eleven days ago and yesterday the boy felt so well that he was riding his bicycle in the back yard. My daughter telephoned to me yesterday that she thought that, if she asked the officer, he would lift the quarantine, but she said that she will not ask to have it removed, for the quarantine gives her and the boy a chance to study and get acquainted such as perhaps they would not have in any other way. So when we look for good we can find it, even in a case of quarantine.—*C. M. L.*

I AM happy to tell you that, since asking for your prayers, my ear has completely cleared up. There is absolutely no pain, and I can hear perfectly. Praise be to God! Verily, "According to thy faith be it done unto thee."—*M. K. M., St. Louis, Mo.*

JUST before Easter I sent you a telegram for prayers for my sister, Mrs. H—— of Rosindale, who was in the hospital suffering from blood clots. The surgeons were to remove her leg because it had been with-

out blood for two days. I prayed with you and treated her as often as I could. The next morning the blood got into the leg. The surgeons did not remove the leg. About twenty doctors all agreed that it was a miracle, for they had done nothing to bring it about. —*L. M. M., Rosindale, Mass.*

FILLED WITH PLENTY

I HAVE received so many wonderful blessings since beginning the study of Truth that I feel that I must write about some of them. A year ago I did not dream that anything so simple and natural could bring so much happiness. At that time my life seemed pretty much of a mess. My husband, after losing all of our money, had deserted me and my two little girls. I had a good position, but constantly some one of us was ill, and I seemed positively unable to make my salary cover our needs. I went deeply into debt and last fall came to the place where I needed $300 at once and needed it desperately. I worried so much that I was nearly insane. A friend who had studied with you for some time talked to me, and I finally wrote to you asking for your prayers. Within a short time the money was forthcoming from a totally unexpected source. During the winter my family, which had heretofore suffered many illnesses, was perfectly well, in spite of the fact that many people near us had severe cases of influenza.

As spring came I found that there was a possibility of my losing my position soon. I prayed about it and earnestly tried to hold the thought that "God is my help in every need." Early in April I was offered a much better position in more attractive surroundings. In about a week's time I had sold my home—the first house sale that has been made here in several years—and received cash for it. Within a few days in a totally unforeseen manner my mother and I had secured a very attractive home in the community to which I am to go. More money, which I needed but did not expect, was sent to me within a few days. I had at that time

an old car that most people considered worn out, but which I had used continually without ever having any trouble, simply because I had asked God to bless it every time I used it. But I did feel that I needed a new one. I prayed about that also and within a few weeks the way was opened up and I bought a new one. This summer I had a marvelous vacation, with the opportunity of attending a university and having my salary continue while I was away. The job that I thought I was to lose last spring I still have, and find that I am to be retained at full salary in an advisory capacity for several months after I go to the new position. I have, within the last week, through a person whom I have never considered a friend, been offered a perfectly marvelous position in connection with my new work.

More marvelous than any of these to me is a case of healing that has been performed in answer to my prayer. My mother had an abdominal enlargement, which she was sure was a tumor and which one physician pronounced such. It was very annoying, at times forcing her to stay in bed. She did not want to submit to an operation and was very despondent over the condition. I prayed and used health affirmations for her all summer. When I returned from my vacation she said, "Daughter, you know all that discomfort and heaviness has entirely disappeared. I just can't understand it."

I understand it, though, and do give thanks for it every day.

These are only a very few of the wonderful things that have occurred. I never have had so many friends, so much happiness, or so much prosperity.—*E. C., Chappell, Nebr.*

HE SHALL HAVE ABUNDANCE

I AM SENDING our prosperity bank savings. I will be very glad to get the *Weekly Unity*. We are so happy again! Mr. R—— has gotten his former position back again. He has been working two weeks. He

is getting so big and fat, and looks so well! He now can see the bright side of life once more. He takes much interest in all your letters and prayers.—*Mrs. L. R., St. Charles, Mo.*

BEFORE I had opened my bank to send its contents to you, my husband telephoned to tell me that he had just closed a sale, making the largest commission in several months. With the unopened envelope in my hand I stood still to rejoice and give thanks to God and to Unity.—*Mrs. R. H. F., Nashville, Tenn.*

SEARCH THE SCRIPTURES

I WANT to tell you how much I have enjoyed the sixth lesson, The Great Demonstration. When I sent in my application for enrollment in this course, I preferred not to answer the question, "Do you believe in eternal life?" for I could not see how such a thing could be possible. After studying this lesson, however, on how to attain it, all has been made clear to me. This is truly a wonderful lesson.—*V. M., Colorado Springs, Colo.*

WORDS seem inadequate in expressing my gratitude for this enthralling course of study. One finds that one is gradually learning to think "God's thoughts after Him," instead of one's own thoughts about God. Thus starting from the Truth basis, deductions are different and life is becoming transformed. For this reason I send my heartfelt thanks both for the splendid course, and the helpful notes, which ever make clear and yet call for deeper thought. Inclosed please find a small love offering.—*M. H., Kensington, Eng.*

THE SUN STOOD STILL

ABOUT the last of November I wrote to you for prayers for better weather conditions in our country and, as I wrote soon afterward, conditions im-

proved immediately, and the past week we have had the most wonderful weather that I ever knew in December. We have had a warm west wind blowing constantly, and it has taken off practically all the snow and saved thousands of dollars to stock growers in this part of the state.—*M. B. C., Split Rock, Wyo.*

WHAT HATH GOD WROUGHT

WE HEARD your church service that was broadcast last Sunday evening. I want to say that we really enjoyed it.—*Mr. and Mrs. M. E. A., Newell, W. Va.*

I WISH to thank you for your prayers, literature, and radio programs, all of which have benefited me greatly. I am healthier and stronger than I have been for years.—*Mrs. J. H. N., Lawrence, Kans.*

I HEAR the Unity services over the radio every Sunday morning and also listen to "God's Half Hour" every day. That is a wonderful service. I receive much joy from both programs.—*Mrs. E. M., Kansas City, Kans.*

MY HELP COMETH FROM JEHOVAH

I AM SO grateful that I must write and tell you that *Weekly Unity* is the most helpful and precious publication that I have read. Each paper fairly radiates blessings and spiritual help. I pass mine on and know that each receiver absorbs guidance and help from its pages. I, myself, rely absolutely on Truth, and it has never failed me. I am very grateful for it and for the many times that *Weekly Unity* has helped me when I was in a perplexing situation.—*E. D., Elgin, Ill.*

SOME time ago a friend of mine let me read an issue of *Unity* magazine, which I read over and over, and to my surprise it furnished the answer to a few questions that had long puzzled me. I went to my friend

and borrowed a few more copies, and they have made a lasting impression on me.

From the beginning I became specially interested in Mr. Fillmore's articles, "Faculty Unfoldment." They contain some of the best teachings that I have ever come across, and they have enlightened me considerably.—*C. A. C., Curacao, D. W. I.*

FATHER, I THANK THEE

THE SEPTEMBER number of *Unity* is the best yet, and I would not be without this magazine, which comes with freshness every month.—*Mrs. J. R. M., Green Bay, Wis.*

HE IS MY REFUGE

IT HAS been a little over thirty days since I received your reply to my request for help and the statement, *"All things are working together for my good, and I am working with them in the wisdom and the power of Spirit."*

When I first took up flying it seemed that my friends all thought that I was very foolish. Some of them made the prediction that I would go "broke" as others have done, if I did not meet with an accident before that happened.

As a matter of fact I came so close to fulfilling the prediction that I at last decided to give up flying.

Two days after I announced this intention I was given an opportunity to make a new start in the business that I thought I had given up. It was really very wonderful the way the opening came and the means offered of getting a start. To a few people I know it seems a miracle.

I was very grateful and was going to write immediately and tell you of the next step in the unfoldment.

I find that I will not have to give up flying after all. It seems that I am going to have time and opportunity to do enough flying to hold on to what I have learned,

and I know now that when I am ready the next step will be unfolded.

I often wish when I read some of the wonderful testimonials in *Weekly Unity* that I could tell of my experience in a way that would be a help to others.

Just today I passed the annual physical examination required by the Department of Commerce. I passed it with a remark from the doctor that it was exceptionally good. He made the remark, after looking at my record of a year ago, that my eyesight at that time was exceptionally good and at this time even better. Five years ago I was wearing glasses, and the doctor who made them for me told me I would have to have stronger glasses as I grew older. I discarded the glasses shortly after I became interested in Unity. And though I have never had any special help for them, the remark of the doctor was proof that just the study of Truth does bring an improvement not only in our bodies but in all the affairs of our lives.

I know that this new business is going to be a success, and once more I thank you for your loving help.—*A. P. H., Oakland, Calif.*

LOVE ONE ANOTHER

A FEW weeks ago I wrote to you asking for your assistance, with regard to my husband and his business associates. Everything is as harmonious as it could possibly be, and you may stop the prayers. All things have worked out beautifully, and I want to thank you for your help. Unity has been such a wonderful help and comfort to me in every way! I thank you many times.—*Mrs. V. E. B., Portland, Oreg.*

I THANK you for the help you have given me. I know that God had heard and answered your prayers.

I am feeling fine and have a better understanding and things are clearing up for me. I thank God always and bless Unity.—*Mrs. S. R. M., Cabin John, Md.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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There is one thing that I do not understand, and that is the "Christ within oneself." What do you mean by that? —*Extract from a letter received by Silent Unity.*

To arrive at an understanding of this expression we must first determine what the "Christ" is. Christ is the divine self, the image and likeness of God, the Son of God that is the within of every man. Jesus, the Christ, recognized His innate divinity with all its attendant powers, and by giving entire obedience to the divine law within Himself demonstrated His dominion over all things, and thus manifested the Christ.

That which enables us to say, "I am," is the Christ within us. When we awake to the consciousness that the Spirit of truth is within each soul, then the Christ is born unto us, and we recognize it as the living principle of goodness, purity, and love within ourselves.

It is our having the same *mind* in us that was in Jesus the Christ that will enable us to live the Christ life and manifest our divinity.

Many people confound the Christ principle with Jesus of Nazareth. We must remember that Jesus was a man of nature similar to that of other men. The Christ the anointed, the "I AM THAT I AM," is resident in all mankind, as in Him.

After the Master arose from the mortal (the grave) did He ever condemn individual or institution?—*Extract from a letter received by Silent Unity.*

After Jesus had completely surrendered His human-

istic ideas of life, which was accomplished at the crucifixion, He arose to that plane of spiritual perception where He saw the individual as He is in reality, and condemnation had no place in His consciousness. His mission, the purpose of His life, was to teach "a better way," and He taught us to love and forgive, not to condemn. After the resurrection there was no denunciation of others or their ways. He recognized that each individual was the expression of the one perfect source —God, and that consequently there was nothing to condemn. The mistakes made in the unfolding of the perfect individual are no more to be condemned than the weak, uncertain steps of the little child in learning to walk. Institutions are reared upon the belief held by a community that they will serve best the needs of the people, and, although a mistake ofttimes, they serve their purpose until a higher degree of understanding is reached. In fact, they often serve as stepping-stones to the higher ideals. We do not condemn the scaffolding that is necessary to the erection of any imposing structure. We know that a point will be reached when we no longer need such help. Thus it was with Jesus the Christ, and thus it should be with us who are endeavoring to live the Christ life—we should allow condemnation no place within our mind.

A relative who had lived with me for many years was influenced by others to leave me, which she did without any explanation to me. Now she is sorry for her conduct, but has not the heart to face me and explain. What should I do? —*Extract from a letter received by Silent Unity.*

We are glad to have your good letter, and we know that the living Christ is blessing you with companionship and peace.

We want you to think about the great, all-forgiving love of God, and to try to express it in your heart. Become so filled with love and forgiveness that you will have no thought of your dear one's making an apology to you, so filled with love for every soul that you do not

even realize that any disrespect has been done to you. Let your life radiate so much love and compassion and tenderness that no person will be afraid that he has hurt your feelings. Let your life be as the sunshine, free for all who will partake of its healing, satisfying presence, and you will find all differences with your dear one dissolved and washed away. As you practice the expression of this great love of God you will find that all loneliness has gone, for where love is there can be nothing but joy and happiness and satisfaction. Love is the fulfilling of the law, and God is love.

What shall I do to overcome the prejudice held against me on account of a reckless past? I feel that I am proof against all temptations, but people who would gladly help me hesitate; then I lose confidence in myself.—*Extract from a letter received by Silent Unity.*

The first and, above all else, the most important thing for you to do is to have unwavering confidence in yourself. Recognize the fact that you are one with Omnipotence, for you had your source in Omnipotence, and all possibilities are yours. Do not allow a thought of failure to enter your mind—just know that you will accomplish whatever you set yourself to do. Affirm for yourself strength of purpose and ability to perform. This attitude of mind, if persistently held to, will have its effect on your friends, and they will unconsciously absorb the idea until they, too, believe in your ability to succeed. Do not be discouraged if you seem to make slow progress in regaining the confidence of people. You are building a new foundation for your character, the old one having been marred by mistakes, and you know it takes time to do this work well, so that onlookers can see a change of plan. But it is sure to come, for through your indomitable will and resolute effort people will believe in you as you believe in yourself. All honor to those who redeem their lives from the mistakes of the past!

My husband and I believe in tithing, but we disagree as to how our tithe should be applied. What do you advise us to do?—*Extract from a letter received by Silent Unity.*

Why not divide the tenth of your joint income into two parts, and each give individually? If your husband gave his tithe according to your decision and against his own desire, he would not truly be giving to the Lord; he would be giving to you. Each should be free to give where he desires. It is the spirit of giving that counts. To fulfill a duty without love divests it of spirituality.

Can you tell me why one dislikes a person the first time one sees that person; also, why one will feel a warm liking for a person that one never gets to know?—*Extract from a letter received by Silent Unity.*

Every person expresses what he is in various ways; his walk, his voice, his countenance, and so on, all tell the observant one what manner of man he is, and, most subtle of all, each one has his atmosphere, or aura, which is charged with the radiations or emanations from the ego, and is the result of his thought and according to the character of that thought. Any one who comes into that atmosphere, and who is sensitive to these radiations, may be conscious of something that repels him (dislike is a strong term), or he may be conscious of a great attraction toward the person. Every one is drawn to the man or woman who is full of love, purity, and goodness, and we are conscious of these qualities although we may never become known to the possessors of them personally. There is a lesson in this for us: When we meet any one who is distasteful to us, we must immediately behold that one as we know him to be in reality—a perfect child of God, and as such worthy of our love. Then we must make our aura vibrant and radiant with the perfection of spiritual wholeness, so that all with whom we come in contact may be drawn to us and inquire the way to the same attainment.

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

An Editor with Vision

In these days, when crime seems to be given a great deal of space in our city newspapers, it is indeed refreshing to find in the Long Beach Press-Telegram an editorial headed, " 'Be Still, and Know' Is Remedy for Those Who Face Perplexity":

"When thou prayest, enter into thy closet," the advice of One who Himself went into the wilderness or to the mountain top to commune with the heavenly Father when the conflicts of worldly associations forced the desire for solitude, has numerous Biblical precedents.

Moses on Sinai received the tablets that brought the Commandments to the attention of men in language that could not be mistaken. "Thou shalt have no other gods before me" was the keynote of the Decalogue. This expression of divine law was necessitated by the proclivity of mankind to wander from the path of rectitude.

"Confusion worse confounded" was illustrated by another incident related in the Holy Book, in the story of the Tower of Babel. Everyday human experience proves how easily one may become disturbed and misled by conflicting opinions, a weakness upon which clever but unscrupulous minds are wont to play to their own advantage and to the misery of their victims.

When all else fails, there is a common willingness on the part of the distressed to turn to the higher order for help. Why wait until the eleventh hour, when spiritual comfort, obtainable through unwavering faith in the wisdom and mercy of God, is a daily privilege?

What is the chief competitor for man's loyalty and devotion?

The early Israelites worshiped a golden calf; and although they were reprimanded for their folly and for their infraction of "the great and first commandment," their suc-

cessors of every race, from that day until this modern time, have worshiped the golden dollar or its equivalent. And with what sorry results in nearly every case!

Today, in Wall Street, there is a "glut of money," and call rates are the lowest in many years. Yet throughout the country, and most of all in the environs of Wall Street, families are suffering from lack of work.

Today, France has the largest gold reserve in its history, the largest per capita in the world at this time; but business is slow, due to the lack of currency in circulation. The Paris Bourse has been stagnant for months. Commerce and industry are beginning to languish, and the country's proud record for little unemployment is threatened.

Why the need for these inconsistencies and discrepancies? What is the cause?

Does not the Bible say that "the love of money is the root of all evil"? Is not that the answer to today's perplexities?

What, then, shall be the remedy?

Sang the Psalmist:

"God is our refuge and strength, a very present help in time of trouble."

Further on in that reassuring and inspiring 46th Psalm there is this fruitful command:

"Be still, and know that I am God."

First shut out the rival claims; first refuse to have any other gods, such as the gods of avarice, envy, pride, and malice; and then strive to understand, to "know," God and His holy plan. It will be found to be "the pearl of great price"—the "perfection of beauty, the joy of the whole earth."

"To Dwell Together in Unity"

A visiting minister once went into a small, isolated, struggling village and was greeted by the remark, "Reverend, it's just a little village, but it has five meetinghouses." He caught a glimpse of some of the dilapidated little structures and replied, "Yes, your village is small because there are twenty walls to those churches."

The problem of breaking down the walls of sectarianism, of dissolving prejudice and intolerance, of do-

ing away with narrowness and denominationalism, has attracted the attention of religious leaders and workers for many years. The Lansing (Mich.) Capital News, in an editorial, expresses this very optimistic view entertained by Dr. Holmes, the New York divine:

Dr. John Haynes Holmes, a New York minister with liberal views, sees the time when the churches of the world will combine in casting off the dogmas of theology and the private interests of sects and denominations, to worship in universal shrines.

"In the future," he says, "when science has done its work and the new society has come, there will be no Baptists, or Presbyterians, or Methodists, or Unitarians; no Protestants or Catholics; no Christians, Jews, or Buddhists—but only men united in one spirit of religion. There will be only one religion in the future, because of one God; and only one church, because of one religion."

He visualizes the churches of the future as being open daily as clinics of healing, schools of culture, and agencies of reform.

There would be no sacred rites of worship, no fixed rituals or prayers in these churches, because, as Dr. Holmes explains:

"Here at the very heart of life will the churches stand as shrines of brotherhood and peace. For in the future men will have learned to dwell together in unity."

With our hundreds of different religious denominations, it is difficult to picture church unity as seen by Dr. Holmes. But nevertheless it is reasonable to believe that untold good would result from such an organization.

Imagine all the churchgoers of the world worshiping one God at the same shrine—all working for the same cause, with all misunderstandings and intolerant prejudices removed. Think of the influence such a great brotherhood would have in building up the moral and religious standards of all humanity. Nothing could come closer to approaching the millennium.

For I am come down from heaven, not to do mine own will, but the will of him that sent me.—JESUS

Our Field Department has just made an important announcement—there is to be another training school at Unity Farm! Beginning May 1, this course will continue till November 1; in other words there will be six months of intensive training. Full particulars will be given in early issues of our magazines.

A special treat is in store for Weekly Unity readers in the issue of January 10. At that time we shall print an article called, "The Passing of the Tusk," by Lloyd C. Douglas. Instead of telling you anything about the article itself, we shall just call your attention to the fact that Lloyd C. Douglas is the author of "The Magnificent Obsession," a book that is rapidly bringing him fame. It is an interesting fact that although this book is a "best seller," containing the elements of mystery, love, and adventure, features that appeal to the popular mind, it is essentially a Truth book. For that reason we know that readers who have discovered "The Magnificent Obsession" will welcome the article by Mr. Douglas that will be featured in the January 10 issue of *Weekly Unity*.

"The soul's sincere desire, uttered or unexpressed," is one definition that has been given of prayer. H. B. Jeffery is the author of a booklet, called *When Ye Pray*, in which he writes comprehensively of prayer in its various forms, its significance and power. Mr. Jeffery is an authority on Truth.

The following Unity periodicals may be obtained from leading news stands in the United States: *Unity, Unity Daily Word, Youth, Wee Wisdom,* and *Christian Business.* For the purchasing of extra copies of these magazines from time to time, you will find this service a great convenience and a timesaver.

Orders are fast coming in for Unity's newest book, *The Twelve Powers of Man.* This book, by Charles Fillmore, is the result of many years of study, and it is based on the belief that man has twelve God-given powers, which he may combine and use to bring about his highest good. *The Twelve Powers of Man* makes the tenth volume in the Unity standard library.

From far-off Syria came a love offering to our Silent-70 department, and a letter of thanks for literature, with a report of the good results being attained. In the same letter there was a request for literature to be sent to various institutions in Palestine, Syria, and India. Special prayers were asked for the Bethlehem orphanage in India, an institution founded five months ago to harbor children deprived of their parents by famine and disease. Truly the work of Silent-70 seems to encircle the globe.

January 1 is always a time for making a new beginning, for starting afresh toward the achievement of a cherished goal. Especially appropriate, therefore, is an article in January *Unity Daily Word* called, "I Begin Life Anew." Companion articles of equal interest and importance are "Faith Unyielding" and "True Values and Proper Estimates." These with the daily lessons and a number of inspiring poems make January *Unity Daily Word* a most attractive issue.

"I see you unfettered and unbound, triumphant! glorious! splendid!" These inspiring words from *A Transcendent Treatment,* a new motto by H. B. Jeffery, bespeak the character of its message, which is one of strength and beauty. Beautifully framed, *A Transcendent Treatment* ranks with our other attractive mottoes.

The head of our Correspondence School Department made an interesting observation the other day. She said that Truth is the solution of the world's problems, social and economic. She explained that she did not mean just the reading of metaphysical literature, but the actual systematic study and earnest application of Truth as taught by Jesus Christ. Our Correspondence School Department offers a home-study course that will help you to solve your problems; that will bring you into closer touch with God. Write for details about the course.

All persons who are interested in Sunday-school work should be subscribers to *Unity Sunday School Leaflet.* It not only gives the Bible lesson, with an explanation and a metaphysical interpretation, but it follows this with a story based on the lesson and emphasizing its salient points. It contains material for the primary, intermediate, and young people's classes. In this respect it is unique, as most Sunday school leaflets embody material for only one of these departments in a single issue.

There is no substitute for unwavering, abiding faith in God. It is the key that unlocks the store of God's infinite, unfailing abundance. An illustration of this truth is contained in "Practical Promises," a story by Evelyn Whitell, scheduled to appear in the February issue of *Unity* magazine. The story is about a woman's faith that surmounted every obstacle, and brought her happiness and security. You will not want to miss this inspiring story.

The most widely circulated book in the world is the Bible, which is, and always has been, the world's "best seller." Thirty-six million copies of Bibles, Testaments, and portions constitute the average yearly sale. In 1901 the American Standard Version, probably the best English Bible in existence, was published. It is universally indorsed by Bible students. The American Standard Version of the Nelson Teachers' Bible is used and sponsored by Unity School.

Imelda Octavia Shanklin chose from her writings twelve outstanding articles, which she combined in one volume under the title of *Selected Studies.* Miss Shanklin's intense earnestness and her depth of spiritual understanding are apparent in these selected writings. One sentence from the book testifies to the author's close communion with God; "I know Thy heart and Thou knowest mine; not two hearts, but one."

Are you using your latent power to help you to attain success, or are you contentedly jogging along, accepting your job as you found it, achieving nothing except to remain on the payroll? Read the article entitled "Latent Power," by David I. Day, in the January issue of *Christian Business,* and learn how to leave the ranks of the unsuccessful and join the little group at the top, the group who "use their heads."

Wee Wisdom magazine starts the new year right off with an interesting number. The girls in your family will enjoy the story by Estelle Urbahns, called, "Good Excuses," in which Lisbeth learns that telling the straight truth brings better results than inventing excuses. Both girls and boys will like "Don's New Year's Promise," a story by Eleanor Burke Fiscus. This story tells about a boy who used his grit shooter, and crippled a friendly robin's wing, all because he did not understand that birds, especially robins, do a great service to mankind. Somebody gave Don a book about birds, which taught him to love and protect his little feathered friends. Other stories and features in January *Wee Wisdom* contribute to the excellence of this number, which will impart to young minds many a helpful lesson.

Regardless of the nature of your words, you can never get away from the effect of them. Positive words bring you strength, just as food nourishes the body; negative words weaken your powers, just as poison tears down the physical structure. Since you cannot escape the effect of your words, why not form the habit of using only words of the constructive kind? *The Unity Good Words Club* trains its members in the use of helpful, constructive words. Would you like to become a member? If so, write to the Good Words Club for details.

Habits formed in early childhood pursue one through life, to help or to hinder, as the case may be. One particularly unfortunate habit is that of always seeking an excuse for one's own conduct; of always laying at another's door the blame for any act that causes unpleasant results. "The child should be made to realize that he is responsible for his own actions and that he must bear the results of his actions. If he gives way to anger or to other negative emotions and thereby brings unpleasant consequences upon himself, he should be taught that the cause of his condition is within himself." So speaks *Child Unfoldment*, a book for Sunday-school teachers and parents, written by Edith Kinley and Francis J. Gable. This book is rich in instruction for those who are charged with the responsibility of training children.

There is nothing complicated about the principles of Truth. Truth is simplicity itself. It is important, however, to lay a good foundation upon which to build an understanding of Truth. Charles Fillmore's booklet, *Directions for Beginners*, is especially helpful in this connection.

Unity Books and Booklets

For Beginners		
Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth	1.00
Miscellaneous Writings	Italian, French, German	.75
Unity's Statement of Faith		.10
On Healing		
Christian Healing	cloth	1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.50; de luxe	2.00
Divine Remedies	French	.75
Heal Thyself	cloth	1.00
On Prosperity		
Be Ye Prospered	cloth	1.00
Spiritual Law in Business, The		.25
On the Silence		
Methods of Meditation		.35
The Silence		.50
Pertaining to the Home		
Child Unfoldment	cloth	1.00
*The Science of Food and Cookery	cloth	2.50
Truth in the Home		.75
Inspirational		
Beginning Again		.35
*Creed of the Dauntless	cloth	1.00
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
*Remember	cloth	1.00
Sunlit Way, The	cloth	1.00
What Are You?	cloth	1.00
Devotional		
Book of Silent Prayer		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00
*When Ye Pray		.50
For Advanced Study		
Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
*Twelve Powers of Man	cloth	1.00
Unity Tract Index		.50
Juvenile		
Aunt Joy's Nature Talks		.75
Little Susie Sleep Ears		.75
Love's Roses		.25
Sunrise Calling		2.00
Treasure Box		.50
Wee Wisdom Picture Book		.50
Wee Wisdom's Way		.75
White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

THEY ALL LIKE YOUTH

How young are you? We do not mean in years, of course, because in Truth there is no age. Youth is not a matter of years, but of spirit. If you have a youthful mind, you will like *Youth* magazine, whether you have lived fifty years or only fifteen.

You will find that *Youth* presents Truth teaching in the form of fiction; fiction that is up-to-date and constructive. Fiction is not the only department of interest, however; many additional popular features are included. Beginning with the January issue, the International Sunday school lesson will be a regular department.

Youth magazine entertains and inspires; it radiates enthusiasm and joy. Read *Youth*, and keep your youthful viewpoint. This magazine is published once a month. A year's subscription for $1.50.

Unity School of Christianity

917 Tracy, Kansas City, Mo.

Have You

A Convalescent Friend?

Jesus said to His disciples: "Let your light shine before men." Sharing Truth with others is one way of carrying out His command. Unity workers, believing that they have a special work to do in spreading the gospel of Truth, organized the Help-One-A-Month Club, every member of the club sending one subscription a month to some one who may be in need of Unity's helpful message.

Membership in the club now includes Unity readers everywhere. Perhaps you too would like to join the club. If so, just fill in and return to us the blank that appears below. Have you a soul-sick friend, who is groping for spiritual consciousness? Have you a convalescent friend, who is slowly recovering his strength? A subscription to *Unity* magazine would direct his thoughts along a new channel, bringing peace of mind and renewed health. A subscription to *Unity* magazine for one year is $1.50.

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UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I should like to become a member of the Help-One-A Month Club, sending one subscription a month to some one who may be in need of Truth. This month I wish to send *Unity* magazine to the friend whose name appears below. I am inclosing $1.50.

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U-1-31

Where Unity Publications are Sold

This partial list is for your convenience. The listing of a center here does not necessarily mean that we indorse its interpretation of Christian principles.

ALABAMA

Birmingham—Unity Cen, 511 N 19th

Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand

Alhambra—Unity Cen, 14 S Second

Bakersfield—Unity Cen, 624 Monterey

Berkeley—Unity Cen, 1822 Milvia

Fresno—E Weisenberger, 105 N Van Ness

Glendale—Unity Cen, 109 A So Central

Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee

Inglewood—Unity Truth Ministry, 426 E Queen

Ione—Unity Circle

Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut

Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 734 W 7th; Fowler Bros, 747 S Bdwy; Advanced Thought Bk Sh, 816 W 8th; New Thought Bk Cen, 313½ W 6th; Unity Health Cen, 4118 Central

Modesto—Unity Reading Rm, 1324 11th

Napa—Unity Cen, 1730 Oak

Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co

Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt

Redlands—Leona Ballou, 906 Tribune

Richmond—Beulah W Tiller, 146 2d

Sacramento—Unity Cen, 921 10th

San Bernardino—Unity Cen, 2189 E St

San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 Sixth

San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 63 Post; Mission Unity Cen, American Hall; Unity Cen, 1182 Market

San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 277 E Arrelaga

Santa Cruz—Truth Cen, 151 Garfield

Santa Monica—Unity Cen, 528 Arizona

Santa Rosa—Unity Cen, Masonic Temple

Sebastapol—Unity Cen, 501 Petaluma

Sierra Madre—Unity Cen, 270 W Central

S Pasadena—Unity Cen, 1141 Fremont

Stockton—Unity Cen, 822 N Center

Tulare—J F Manning, 258 North N

Van Nuys—Unity Cen, 14424 Friar

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg

Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th

Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg

Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive

Jacksonville—Unity Cen, Seneca Hotel

Lakeland—Unity Cen, 321 S Mass

Miami—Unity Cen, 236 N E 5th

Orlando—Anna M Nicholson, 417 Lake

St Petersburg—1st Unity Church, 646 5th S

Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—The Open Door, 413 Chamber of Commerce bldg

IDAHO

Boise—Unity Cen, 517 N 10th

Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, (colored), 4307 S Mich

Hubbard Woods—M Atwood, 1097 Merrill

Peoria—Unity College, 1817 Main

Rockford—Unity Cen, Stewart bldg

Springfield—Lawrence Cen, 227½ S 6th

Waukegan—Church of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Cen, Kresge bldg

IOWA

Cedar Rapids—Unity Cen, 318½ S 3d

Des Moines—Unity Cen, K P bldg

Sioux City—Unity Cen, Davidson bldg

Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota

Topeka—Unity Cen, Jayhawk Hotel

Wichita—Life's Harmonies Truth Cen, 2221 E Central

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy

Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 220 E Bdwy

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet

Shreveport—Unity Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway

Detroit—Unity Cen, 5057 Woodward

Flint—Unity Cen, 1019 Beach

Grand Rapids—Ida Bailey, 61 Sheldon

Kalamazoo—School of Christianity, 209 W Dutton

Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg

St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Emery, Bird, Thayer; Unity Cen (colored), 2216 Brooklyn

St Joseph—Unity Cen, Empire Trust bldg

St Louis—Unity Cen, Kings-way hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg Co, 905 Lucas; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st

Omaha—Meta Lib, 307 Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier

East Orange—Unity, 19 Washington

Haddonfield—Carrie Steinmetz, 311 Washington

Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th

Patterson—Unity Truth Cen, 98 Broadway

Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi

Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds

Jamaica, L I—I Bowman, 88-06 Parsons

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Bk Sh, 1482 Bdwy; Nanna B Sutton, 42 W 129th

Rochester—Scrantom's, Powers bldg; Unity Cen, Powers bldg

Schenectady—Unity Soc, 1029 University pl

Syracuse—Carter, 155 E Onondaga

Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple

Canton—Unity Cen, Harris Arcade bldg

Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan

Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead; Unity Cen, 810 Carnegie Hall

Columbus—Unity Cen, 80 W Starr

Dayton—Unity Cen, Dayton Industries bldg

Hamilton—Unity Temple, 112 Elvin

Mt Vernon—Staunton, 15 N Mulberry

Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg

Okmulgee—Mrs C F Wyvell, Okmulgee bldg

Tulsa—Unity Reading Rm, Commercial bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel

Coudersport—Mrs D M Andrews, 107 S Main

Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut

Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial auditorium

Memphis—Unity Cen, 148-50 Court

Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce

El Paso—Unity Temple of Truth, 305 E Franklin

Ft Worth—Unity Cen, Worth bldg

Houston—Unity Cen, New Majestic bldg

San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, Henry bldg; Alice L Ruth, 527 Eastlake; Truth Cen, Shafer bldg

Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th

Tacoma—Unity Cen, 932½ Bdwy; Walsh, books, 1317 Pacific

Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise; Unity Cen, 253 Washington bldg

Milwaukee—1st Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg

Brisbane—Unity Cen, Albert House

Melbourne—New Thought Cen, Nat'l Bank Chambers

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Cen, 161 Castlereagh

CANADA

Calgary—Unity Cen, Mackie blk

Edmonton—Unity Cen, 10576 10th

Montreal—Unity Cen, 1419 Drummond

Moose Jaw—Unity Cen, 73 High W

Ottawa—New Era Cen, 279 Elgin

Regina—Unity Cen, Westman Chambers

Saskatoon—Unity Cen, Canada bldg

Toronto—Unity Cen, 765-A Yonge

Vancouver—Unity Church of Truth, 641 Granville

Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort

Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, Furby at Westminster

CUBA

Havana—W R Grizzell, Pasaje C, Entre 4 y 5 Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh—M A Hume, 7 Churchill place

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Man's life is not confined to three score and ten years. Here are the ages of some of the patriarchs: *Adam 930 years, Seth 912, Enosh 905, Kenan 910, Mahalalel 895, Jared 962, Enoch 365, Methuselah 969, Lamech 777, Noah 950.*